



C The Arte

of Rhetorike, for the vse of all
suche as are studious of
Eloquence, sette forth
in Englische, by
THOMAS
wilson.

1553.



And now retolle sette forth
again, with a Prologue
to the Reader.

Anno domini.

1567. 1.

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S.F. 1632.
March. 5.

R

R

Wasen wamen first dand notred, wasingst
 da, good quod for men fullen, uningst
 da, wasen quod for men fullen, fullen
 da, with full dinge from wamenst ffulen,



45;15

0000 7

To the right ho:

nourable Lorde, Ihon Dudley, lorde Lisle,

Erle of Warwicke, and Master

of the horse to the Kynges Maie:

Be: your assured to com:

maunde, Thomas

Wilson.



When Pirrus Kyng of the Epirotes,
made battaile against the Romaines,
and could neither by force of armes,
nor yet by any policie winne certayne
stronge holdes: he used commonly to
sende one Cineas (a noble Orator, and
sometymes Scholer to Demosthenes)
to perswade with the Capitaines and
people that were in theim, that thei
should yeelde by the said hold or townes, without fight or resistance.
And so it came to passe, that through the pitthe eloquence of this
noble Orator, diuers strong castels and fortresses, were peacea-
bly giuen vp, into the handes of Pirrus, whiche he should haue
founde, verie harde and tedious to winne by the sword. And this
thing was not Pirrus hymself ashamed in his common talks, to
the praise of the said Orator, openly to confesse: alleggyng that
Cineas, through the eloquence of his tongue, wanne mo cities vnto
hym, then ener hymself should els haue ben able, by force to
subdue. Good was that Orator, whiche could dooe so much:
and wise was that Kyng, whiche would diee such a meane. For,
if the worthinesse of eloquence maie moue vs, what worthier
thing can there bee, then with a sword to winne Cities, and
whole Countreies: If profite maie perswade, what greater game
can wee haue, then without bloodshedde achine to a conquest: If
pleasure maie prouoke vs, what greater delite dooe we knowe,

A. y. then

The Epistle dedicatorie.

then to see a whole multitude, with the onely talke of manne,
rauisht and dzaſwen, whiche waile he liketh beſte to haue them:
Boldely then maile I aduenture, and without feare ſteppe forth,
to offer that vnto your Lordſhippe, whiche for the dignitie is ſo
excellent, and for the uſe ſo neceſſarie: that no manne ought to be
without it, whiche either ſhall beare rule ouer many, or muſte
haue to dooe with matters of a Realme. Conſidering theretoze,
your Lordſhippes high eſtate, and woorthie calling, I knowe
nothyng moze ſittynge with your honour, then to the giſt of good
reaſon and vnderſtandyng, wherewith wee ſee you notable en-
dued, to ſoigne the perfection of Eloquente utteraunce. And be-
cauſe that aſwell by your Lordſhippes moſte tender imbracyng,
of all ſuche as bee learned, as alſo by your righte ſtudious exer-
ciſes, you dooe euidently declare, not onely what eſtimation
you haue, of all learning and excellent qualities in generalle,
but alſo what a ſpeciall deſire and affection, you beare to Elo-
quence: I theretoze, commaunde to your Lordſhippes wiſdom
and patronage, this treatiſe of Rhetorike, to thende that ye maie
gette ſome furtheraunce by theſame, and I alſo bee diſcharged
of my faithfull promiſe, this laſte yere made vnto you. For,
where as it hath pleaſed you, among other talke of learning, ear-
neſtly to wiſhe, that ye might one daie ſee the preceptes of Rhe-
torike, ſette forth by me in Engliſhe, as I had erſe dooen the
rules of Logike: hauyng in my chamber this laſte Sommer, a
quiete tyme of vacation, with the right woorthie ſir Edward
Dymoke knight: I travailed ſomewhat, as my leaſure mighte
ſerue therevnto, not onely to declare my good harte, to the ſatis-
fying of your requeſte in that behalfe, but alſo through that your
mociō, to helpe the forwardneſſe of ſome other, not ſo well ſur-
niſhed as your Lordſhip is.

For, as touchyng your ſelf, by the tyme that perfecte experi-
ence, of many ſolde and weightie matters of the common weale,
ſhall haue encreaſed the Eloquence, whiche already dooeth na-
turally flowe in you: I doubt nothyng, but you will ſo farre bee
better then this my booke, that I ſhall not onely blouſhe to cha-
lenge you for a Scholer, in the Arte of Rhetorike, by me rube-
le

A Prologue to the reader.

Is set forth: but also be dyuen to sette this simple treatise, to
your Lordship to schole, that it maye learne Rhetorike of your
baillie talke, finding you suche an Oratour in your speache; as
greate clarkes doe declare, what an Oratour should bee.

In the meane season, I shall right humble beseeche
your good Lordship, so to be a patrone and de-
sendour, of these my labours, to you de-
dicated; as I shalbe a continuall

petitioner vnto almighty

God, for your pre-

servation,

and

long co-

ntinuance;

A. 16.

1599 9/1

Thomas Wood Simple En
For a friend / at his house in
Waltham quire house
no 100

Thomas Woodson Gynome
and with my hand given to the
same

Thomas Woodson at his
house in Waltham
quire house

A Prologue to the

Reader.



GRATE may their boldnesse bee
thought, that seeke without feare to
set forth their knowledge: and suffer
their doynge to be seen, thei care not
of tohom. For, not onelie thereby doe
thei bring menne to thinke, that thei
stande muche in their owne conceipt,
but also thei seme to assure themsel-
ues, that all menne will like, what-
soever thei write. All herein thei commit twoo greates faultes:
the one is, that thei are ponde: the other is, that thei are fond.
For, what greater pride can there bee, then for any manne, to
thinke hymselfe to bee wiser, then all menne living? And what
greater folie can be imagined, then for one to thinke, that all
menne will like, whatsover he writeth? Suche are thei for the
mooste part by all likelihood, that doe set forth the booke. All her-
in thei doe bothe betraye thein selues, and also give greates oc-
casion to the world, to talke largely of them. But al those that
doo write, are not suche as I saie, noz means not as I thinke,
as the whiche are wise and learned menne, writing onely bri-
ber the correction of others, to edifie their neighbour, and not
seeking in any wise their owne glozie. Nesther all that be rea-
ders, will take their pleasures: but rather stae their iudgeme-
tes, and weye thinges with reason. Some perhappes make like
the writer, if his doynge be good, but the mooste part vndoub-
tedly, muste of force bee offended, as the whiche are corrupte of
iudgements, because thei are nought. When suche as seeke the
greatest praise for writing of booke, shoud doo beste in my
simple minde, to write foolish tales, for then the mooste parte,
would beste esteeme thein. And herein perhappes may I gette
some advantage, that in my young yeres, have been bolde to
set forth my simple fantasies. For, in folie I dare compare with
the proudest, & in pride I dare matche with hym, that is mooste
holly: not doubting to finde suche fellows, that not onelie

A. M.

will

A Prologue to the reader.

will seke to be egall vnto me, and perhappes excell me, but al-
so suche as will therein right well esteeme me.

Cicero in his second booke de Oratore, byngeth in one Lu-
cilius, a pleasant and more conceipted manne, who saileth,
that he would not haue suche thinges as he wote to be redde,
either of those that were excellently learned, or of them that were
altogether ignorant. For, that the one would thinke more of
his dooings, and haue a farther meaning with hym, then e-
uer the author self thought; the other taking the booke in his
hande, would vnderstande nothing at all, being as mete to
reade authors, as an Ake to plate on the Organnes. This
man in thus sayng, had some reason. But I being somewhat
acquainted with the worlde, haue founde out an other sorte of
menne, whom of all others, I would be lothe should reade any
of my doings, especially suche thinges as either touched Christ
or any good doctrine. And those are suche malicious folke, that
loue to finde faults in other mennes matters, and seuen peres
together will kepe them in store, to the vtter vndoing of their
christian brother: not minding to read for their better learning
but seeking to depaue whatsoever they finde, and watching
their tyme, will take best aduantage, to vndoore their neigh-
bour. Suche men I saie of al others, would I bee lothe to haue
the sight of any myne earnest dooings, if I could tell how to
forbid them, or how to hinder them of their purpose.

It was yeres past, at my being in Italie, I was charged in
Rome Towne, to my greete danger and viter vndoing (if
Gods goodnesse had not been the greater) to haue written this
booke of Rhetorike, and the Logike also, for the whiche I was
compted an heretike, notwithstanding the absolutis, grante-
ted to all the realms by Pope Julius the thirde, for al former of-
fences, or practices, done against the holie mother Church,
as they call it. A strange matter, that thinge done in England
seuen yeres before, and the same vniuersallie forgioen, should
afterwardes be laied to a mannes charge in Rome. But what
can not malice doe: Or what will not the fullall deuille, to sa-
tisfie their minde, for vndoing of others? God be my Iudge, I
had

A Prologue of the reader.

had then as little feare (although death was presente, and the
foryments at hande, whereof I felte some smarte) as enet I had
in all my life before. For, when I saue those that did like my
death, to bee so maliciouslie sette, to make suche poore spittes,
for my rebear dispatche, and to burden me with those backe
reckenings; I took such courage, and was so bolde, that the
Iudges then did muche maruaile at my stoutnesse, and thyn-
kyng to byng downe my greate hart, tolde me plainlie, that I
was in farther perille, then whereof I was aware, and sought
therevpon to take aduantage of my woozdes, and to bynge
me in daunger by all meanes possible. And after longe deba-
tyng with me, thei willed me at any hande, to submitte my self
to the holie father, and the deuoute Colledge of Cardinales.
For, otherwile there was no remeadie. With that beyng ful-
lye purposed, not to yelde to any submission, as one that little,
trusted their colourable deceipte: I was as ware as I could be
not to bitter any thing for myne own harme, for feare I should
come in their daunger. For, then either should I haue died, or
els haue denied, bothe openlye and shamefullie, the known
trathe of Christ and his Gospell. In the ende by Gods grace, I
was wonderfully deliuered, through plain force of the worthy
Romaines (an enterpise heretofore in that sort neuer attempt-
ed) beyng then without hope of life, and muche lesse of liber-
tie. And now that I am come home, this Booke is shewed me
and I desired to looke vpon it, to amende it where I thought
mete. Amende it, & I pray, let the boke first amend it self, and
make me a mendes. For, surely I haue no cause, to acknow-
lege it for my boke, because I haue so smarted for it. For where
I haue been euill handlede, I haue muche a doo, to shewe my
self frendly. If the sonne were the occasion of the fathers im-
prissonment, would not the father be offended with hym think
you? Or at the least, would he not take heed, how hereafter he
had to dooe with hym? If others neuer gette more by bookes
then I haue doone: it were better be a Carter then a Scholer, for
woozdlye profite. A burnt childe feareth the fire, and a beate[n]
Dogge, elshe with the whippe. Now therefore, I will none of
A. 4. this

A Prologue to the reader.

this booke from henceforth, I will none of hym I sale: take
hym that list; and weare him that will. And by that tyme thei
haue paid for hym so dearely, as I haue doen, thei will bee as
weare of him, as I haue been. Who that toucheth pitch, shall
be filed with it, and he that goeth in the sunne, shall be sunne
burnt, although he thinke not of it. So they that will reade this
or suche like bookes, shall in the ende, bee as the bookes are.
What goodnes is in this treatise, I can not without daungles
re reporte, neither will I meddle with it, either hott or colde.
As it was, so it is, and so bee it still hereafter for me: so that I
heare no moze of it, and that it be not yet once again cast in my
dishe. But this I sale to others, as I am assured thei will laugh
that will reade it: so if the world should tourne (as God forbid)
thei woe more like to wepe, than in all poyntes would folloze
it. I would bee lothe that any manne should hurte hymself, for
my doynges. And therefore, to auoide the worst for all parties,
the best woe neuer once to looke on it: for then I am assured,
no man shall take harme by it. But I thinke some shall read
it, before whom I dooe washe my handes, if any harme should
come to them hereafter, and let theim not sale, but that thei are
swarmed. I neuer hadde a manne yet troubled for ignorance in
religion. And yet me thinks, it is as greates an heresie, not to
know God, as to erre in the knowledge of God. But some per
happes, make sale vnto me: Sir, you are muche to bee blamed,
that are so fearfull, and doe caste suche perilles before hande, to
discourage menne from well doyng. I aunswere: My mynd is
not to discourage any man, but onely to shewe, howe I haue
been tried for this bookes sake, tanquam per ignem. For in dede
the prison was on fire, when I came out of it, and where as I
feared fire most (as who is he that doeth not feare it: I was de
livered by fire and sword together. And yet now thus fearfull
am I, that hauing been thus swinged, and restrained of liber
tie: I would faine rather hazard my life presently hereafter, to
dye vpon a Turke: then to abide againe without hope of liber
tie, suche painfull imprisonment for ever. So that I haue now
got courage with suffering damage, and made my self as you
se,

A Prologue ot the reader.

lie, verie willing from henceforth to vnderstanden then brought
onely but in feare of death. They that loue sozow vpon sozow
God sende it them. I for my parte, had rather be without sence
of grief, then for euer to liue in grief. And I thinke the troubles
before death, being long suffered, and without hope continued
are woofe a great deale, then present death it self can be especial-
ly to hym that maketh little accompte of this life, and is well
armed with a constant mynd to Godwarde. Thus I haue
talked of my selfe, more then I needed, some will saie, and yet
not more (maie I well saie) then I haue needed in deede. For, I
was without all help, and without all hope, not onely of liber-
tie, but also of life, and therefore, what thing needed I not? O
with what wordes sufficientlie, could I lette forth my neede:
GOD be praised, and thanks be giuen to him onely, that not
onely hath deliuered me, out of the Lions mouth; but also hath
brought Englands, my deare countrie, out of greates chadom
and forein bondage.

And GOD laue the Quenes Maiestie, the realme, and the
scattered flockes of Christe, and graunte, O mercifull GOD,
an vniuersall quietnesse of mynd, perfite agréments in
doctrine, and amendement of our liues, that wee maie
bee all one Shepefolde, and haue one Pastour.
Jesus, to whom with the father, and the
holie Ghoste, bee honour and glo-
rie, worlde without ende.

Amen. This leuenth
of December.

Anno Dñi,

1560.



Eloquence firste

GIVEN BY GOD, AND

after losse by manne, and

laste repaired by

God again.



Man (in whom is poured the breath of life) was made at his firste being an encreasing creature, vnto the likeness of God, endued with reason, and appointed to be ouer all other thynges liuing. But after the falle of our first father, Sinne so crept in, that our knowlege was muche darkened, and by corruption of this our flesh, mannes reason and entendement, were bothe ouertwhelmed. At what tyme God being so greued with the follie of one man, pitied of his mere goodnesse, the whole state and posteritie of mankind. And therefore (where as through the wicked ingeneration of our Chosite enemye, the fayfull fruition of Gods glorie, was altogether losse:) It pleased our heauenly Father, to repaire mankinde of his free mercie, and to graunte an encreasing enheritaunce, vnto all suche as woulde by constaunte faith, seke earnestlie thereafter. Longe it was ere that man knewe hymselfe, being destitute of Goddes grace, so that all thynges were sauage, the yearth vitilled, societie neglected, Goddes will not knowen, mannis againste manne, one againste another, and all againste order. Some liued by spoyles, some like brute beastes, grafed vpon the grounde, some went naked, some couered like Woodcooses, none did any thyng by reason, but mooue did what they could, by manhood. Some almooste, considered the encreasing GOD, but all liued mooste commonlie after their owne lusts. By death they thought that all thynges ended, by life they looked for none other liuing. Some remembred the true obseruation of Woodcocke, none tendered

The Preface.

tendered the education of their childre. Latwes wer not regarded, true dealing was not ones vsed. For vertue, bide bare place, for right & equitie, might vsed authoritie. And therfore, wheras man through reason, might haue vsed order: mā through folie fell into error. And thus for lacke of skill, & for want of grace, euill so prevailed, that the deuill was moſte eſteemed, and God either almoſte vnknown among the all, or els nothing feared among ſo many. Wherefore, euen now when man was thus paſt all hope of amendment, God ſtill tendering his owne woꝝkmanſhip, ſtirring vp his faithful & clea, to perſwade with reaſon, al mē to ſocietie. And gaue his appointed miniſters knowledge, both to ſe the natures of men, & alſo graunted the gift of vtterance, that thei might with eaſe, win folke at their will, and frame them by reaſon, to al good order. And therfore, where as men lived brutiſhly in open feldeſ, hauing neither houſe to ſhrowde them in, nor attire to clothe their backes, nor yet any regard to ſeke their beſt auail: theſe appointed of God, called them together by vtterance of ſpeech, & perſwaded with the what was good, what was bad, & was gainfull for mankind. And although at firſt, the rude could hardly learne, & either for the ſtrangenes of the thing, would not gladly receiue the offer, or els for lacke of knowledge, could not perceiue the goodneſſe: yet beyng ſome what dꝛawen, and delited with the pleaſauntneſſe of reaſon, and the ſwetenelle of vtterance: after a certain ſpace, thei became through nurture & good aduilement, of wilde, ſober: of cruell, gentle: of fooles, wiſe: and of beaſtes, mē: ſuche force hath the tongue, and ſuche is the power of eloquence and reaſon, that moſte men are forced, euen to yeld in that, which moſte ſtandeth againſt their will. And therfore, the Poetes doe ſeine, that Hercules beyng a man of greaſe wiſedome, had all mē lincked together by the eares in a chain, to dꝛawe them and leade them euen as he luſted. For, his wit was ſo greaſe, his tongue ſo eloquente, and his experience ſuche, that no one man was able to withſtāde his reaſon, but euery one was rather dꝛawen to do that, which he would, and to will that, which he did: agreyng to his aduiſe, bothe in woꝝde and woꝝke, in all that euer thei were able. Neiſther can I ſe, that men could haue been brought, by any other meanes,

The Preface.

meanes, to liue together in felowship of life, to maintain cities, to deale truly, & willingly to obey one an other: If me at the first had not by arte & eloquence perswaded that, which thei full oft found out by reason. For, what man I p[re]s[er]ue you: being better able to maintain himself by valiant courage, then by liuing in base subjection: would not rather loke to rule like a lord, then to liue like an vnderling: if by reason he wer not perswaded, that it becometh euery man, to liue in his owne vocation: and not to seke any hie rounne, thā wherunto he was at the first appointed: Will he would digge & delue, frō moze till euening: Will he would trauaile and toile, with the sweate of his browes: yea, who would for his kynnes pleasure, aduenture & haussarde his life, if wit had not so won men, that thei thought nothing moze nedefull in this worlde, nor any thing inherēto thei wer moze bounden: then here to liue in their dutie, & to train their whole life, according to their calling. Therfoze, wheras men are in many thinges weake by nature, & subiect to mache infirmitie: I thinke in this one poynce, thei passe al other creatures liuing, that haue the gift of speache and reason. And among all other, I thinke him mozte woorthy same, & emongest all men, to be taken for halfe a God: that therein doeth chieftly and aboue al other, excell men, wherin men do excell beastes. For he that is among the reasonable, of all mozte reasonable, & among the wittie, of all mozte wittie, & among the eloquent, of all mozte eloquent: him thinke I among all men, not onely to be taken for a singular man, but rather to be compted for halfe a God. For, in sekynge the excellencie hereof, the soner he dyaweth to perfection, the niter he cometh to God, who is the chief wiselome, & therfoze called God, because he is mozte wise, or rather wiselome it self.

Now then, sayng that God giueth his heauenly grace, vnto al suche as call vnto him with stretched handes, & humble harte, neuer waityng to those, that want not to theselues: I purpose by his grace & especiall assistance, to set forth suche p[re]ceptes of eloquence, and to shew what obseruacion the wise haue vied, in handling of their matters: that the vnlearned by sayng the practise of others, may haue some knowledge themselves, & learne by their neighbors deuile, what is necessary for themselves, in their owne case.

¶ Gaulterus Haddonus D. Iuris Civilis,
ET REGINAE MAIES-
tatis, à Libellis supplicibus,



Retorice Logice soror, est affata sororem:
Quem didicit nuper, sermo Britannus erat.
Retorice tacuit, magno percussa dolore:
Nam nondum nostro nouerat ore loqui.
Audijt hæc, Logices, V Vilsonus forte, magister;
Qui fuerat, nostros addideratq; sonos.
Retorice mutam, verbis solatus amicis:
Seuocat, & rogat num esse Britanna velit?
Deijciens oculos respondit velle libenter:
Sed se, qua possit, non reperire, via.
Ipse vias (inquit) tradam, legesq; loquendi:
Quomodo perfecte verba Britanna loces.
Liberat ille fidem, nostro sermone politur:
Retorice, nostra est vtraque facta soror.
Anglia nobilium si charus sermo sororum,
Est tibi, sermonis charus & author erit.

¶ Thomas Wilsonus in Angli-
cam Rhetorice suam,



Anglia si doceat, quod Græcia docta: quid obstat
Quo minus ex Anglis Anglia, vera sciat.
Non (quia Græca potes, vel calles verba Latina)
Doctus es, aut sapiens: sed quia vera vides.
Aurea secreta tegitur sapientia sensu.
Abdita sensa tenes Anglus? es ergo sciens.
Sed mea Rhetorice nequeat cum lingua polire:
Cui vacat, hoc vnum quod valet, oro velit.

1. The first part of the book is a general introduction to the study of the history of the world, and is divided into three parts: the first part is a general introduction to the study of the history of the world, the second part is a general introduction to the study of the history of the world, and the third part is a general introduction to the study of the history of the world.

1. *Deus* 2. *Deus* 3. *Deus* 4. *Deus* 5. *Deus* 6. *Deus* 7. *Deus* 8. *Deus* 9. *Deus* 10. *Deus* 11. *Deus* 12. *Deus* 13. *Deus* 14. *Deus* 15. *Deus* 16. *Deus* 17. *Deus* 18. *Deus* 19. *Deus* 20. *Deus* 21. *Deus* 22. *Deus* 23. *Deus* 24. *Deus* 25. *Deus* 26. *Deus* 27. *Deus* 28. *Deus* 29. *Deus* 30. *Deus* 31. *Deus* 32. *Deus* 33. *Deus* 34. *Deus* 35. *Deus* 36. *Deus* 37. *Deus* 38. *Deus* 39. *Deus* 40. *Deus* 41. *Deus* 42. *Deus* 43. *Deus* 44. *Deus* 45. *Deus* 46. *Deus* 47. *Deus* 48. *Deus* 49. *Deus* 50. *Deus* 51. *Deus* 52. *Deus* 53. *Deus* 54. *Deus* 55. *Deus* 56. *Deus* 57. *Deus* 58. *Deus* 59. *Deus* 60. *Deus* 61. *Deus* 62. *Deus* 63. *Deus* 64. *Deus* 65. *Deus* 66. *Deus* 67. *Deus* 68. *Deus* 69. *Deus* 70. *Deus* 71. *Deus* 72. *Deus* 73. *Deus* 74. *Deus* 75. *Deus* 76. *Deus* 77. *Deus* 78. *Deus* 79. *Deus* 80. *Deus* 81. *Deus* 82. *Deus* 83. *Deus* 84. *Deus* 85. *Deus* 86. *Deus* 87. *Deus* 88. *Deus* 89. *Deus* 90. *Deus* 91. *Deus* 92. *Deus* 93. *Deus* 94. *Deus* 95. *Deus* 96. *Deus* 97. *Deus* 98. *Deus* 99. *Deus* 100. *Deus*

THE UNIVERSITY OF CHICAGO

[The page contains several lines of extremely faded, illegible handwriting.]

R

Heteroric is an art to set forth by utterance of words, a matter at large, or as Cicero doth say, it is a learned, or rather an artificiall declaration of the minde, in the handling of any cause, called by construction, that made through reason largely be discussed.

The matter whereupon an Orator must speake.

A

Orator must be able to speake fully of all those questions, whiche by lawe and mans ordinance are enacted and appointed for the use and profite of man, such as are thought apt to be brought to the tongue to set forth. As Astronomie is rather learned by demonstration, then taught by any great utterance. Arithmetike finally teacheth the use of eloquence, seeing it may be had wholte by numbering onely. Geometrie rather asketh a good square, then a cleane flowing tongue, to set out the arte. Therefore an Orator is professed, is to speake onely, of all such matters as may largely be expounded, for mans behoove, and make highly much grace be sette out, for all manne to heare them.

Of Questions.

E

Very question of demands in thynges, is of two sortes. Either it is an infinite question, and without ende, or els it is definite, and comprehended within some ende.

Those questions are called infinite, whiche generally are propounded, without the comprehension of time, place, and persons, or any such like: that is to say, when no certain thing is named, but onely wordes are generally spoken. As thus. Will he, that it bee better to marrie, or to live single. Whiche is better, a Courtiers life, or a Scholars life.

Those questions are called definite, whiche sette forth a matter, with the appointing, and naming of a place, time, and persons. As thus. Whether now it bee better here in Englande, for a Scholar to marrie, or to live single. Will better it were more for the increase of the world, that were to, to marrie with a stranger, or to marrie with one of his owne tabernacle. Solve the definite

21.

question

Rhetorike occupied about all is-
sues, concern-
ing man.

Questions of
these sortes.

Questions
infinite.

Questions
definite.

The arte of Rhetorike,

Questions
Definite, be-
longe proper-
lie to an O-
rator.
Questions
infinite, or o-
per vnto Lo-
gicians.

questiō (as the which concerneth some one person) is most agreeing to the purpose of an orator, considering particular matters in the law, are euer debated betwixt certain persones, the one assenting for his parte, and the other denying as fast againe for his parte.

Things generally spoken without all circumstances, are more proper vnto the Logician, who speaketh of thynges vniuersally without respect of persones, time, or place. And yet notwithstanding Tullie doeth saie, that whosoener will talke of a particular matter, must remember that within the same also is comprehended a general. As for example. If I shall aske this question, whether it be lawful for William Conqueror to invade England, and winne it by force of armes, I must also consider this, whether it be lawfull for any man to vsurpe power, or it be not lawfull. That if the greater can not be holme withall, the lesse cā not be neither. And in this respect a general questiō agreeth well to an Orators profession, & ought well to be known, for the better furtherance of his matter, notwithstanding the particular questiō is euer called in controversie, and the general onely thereupon considered, to comprehend and compass the same, as the which is more general.

¶ The ende of Rhetorike.

Three thynges are required of an Orator.

- 1 To teache.
- 2 To delight.
- 3 And to perswade.

Orators
bound to per-
forme three
thynges.



First therefore an Orator must labour to tell his tale, that the hearers may well knowe what he meaneth, and vnderstande him wolle, the which he shall withe ease doe, if he direct his minde in plain wordes, such as are usually receiued, and tell it orderly, without gying about the bushe. That if he doe not this, he shall neuer do the other. For what man can be delighted, or yet be perswaded with the onely hearing of those thynges which he knoweth not what they mean. The tongue is ordeined to expresse the mynde, that one may vnderstande an others meaning. Now what availeth to speake, when none can tell what the speaker meaneth. Wherefore Platonius the philosopher (as Gellius telleth the tale) did his yonge manur vnder this

Plain wordes
proper vnto
an Orator.

Dumbe be it to the folly, to; bying over old, and over straunge
wordes. Suche (as he) lobbe our old greate auncesters and graun-
des to be alike, thei speake plainly in their mothers tongue, and
in old language, suche as was spoken then, at the building of
Rome. But you talke me suche a Latine, as though you spake
with them euen now, that were twos or thre thousande yeres
ago, and surely because you would haue no man, to vnderstande
what you saie. Now were it not better for three thousande folde
(thou foolish fellowe) in seeking to haue thy desire, to holde thy
peace, and speake nothing at all? For then by that meanes, thou
should knowe what were thy meaning. But thou saiest, the old
antiquitie doeth like thee best, because it is good, sober, and mo-
deste. Ah, like man as thei bid before thee, and speake thy minde
now as men doe at this date. And remember that, whiche Cesar
saith, beware as longe as thou liuest, of strappinge wordes, as
thou wouldst take heed and eschue greate rocks in the sea.

The next parte that he hath to plaie, is to chere his geines
and to make them take pleasure, with hearyng of thynges wittrly
denied, and pleasauntlie set forth. Therefore every Orator,
whol earnestly laboure to file his tongue, that his wordes make
like with ease, and that in his deliuerance he make haue suche
grace, as the sound of a Lute, or any suche instrument doth giue.
Then his sentences must be well framed, and his wordes aptlie
used, throughout the whole discourse of his Oration.

Whiche, suche quicknesse of witte must be shewed, and suche
pleasaunt sayes so well applied, that the eares make and muche
belike, wherof I will speake largely, when I shall treat of mo-
uyng laughter. And as for allie nothing to make needfull, then
to quicken these beautes when wittes of ours, and muche to che-
rize, these our lumpy and vniuersible natures, for except men
finde delight, they will not longe abide delight them, and to winne
them, weareie them, and you lose them for ever. And that is the
reason, that men committie faulte the ende of a merie plaie, and
can not abide the halfe hearyng of a longer cheeryng sermon.
Therefore must these auncesters preachers, make note and then
plaie the sonnet in the pulpit, to serue the tickle eares of their hea-
ryng

I whiche
phers witte
saying to a
pong ma that
ought to
speake darke
language.

Orators
muste be de-
litate wordes
and saynges,

Hearebr
not so muche
lie heart, as
common
blacks.

The arte of Rhetorike,

Speakers
must somtyme
more be care-
rie when they
speake to the
people.

Delighting
is needfull.

Scurrilitie
odious.

Affections
must be mo-
ued.

tyng audience, or els they are like some tymes to preache to the
bare walles, so; though their spirite bee apt, and our will prone,
yet our fleshe is so heavy, & humours so ouerwhelme us, that men
can not without refrechynge, longe abide to heare any one thing.
Thus wee see, that to delite is needfull, without the which,
weightier matters will not be heard at all, and therefore, hym com-
I thanke, that bothe can and will euer, mingle sweete, among
the sadder, bee he Preacher, Lawyer, yea, or Cooke eif her hardly,
when he deliuereth a good dishe of meate: now I neede not to tell that
scurrilitie, or Alehouse telling, would be thought odious, or grosse
mirth would bee deemed madnesse: considering that euen the
mean witted doe knowe that already, and as for other, that haue
no wit, they will neuer learne it, therefore God speede them. Now
when these two are doen, he muste perswade, and moue the affec-
tions of his hearers in such wise, that they shalbe forced to yelde
vnto his sayng, whereof (because the matter is large, and mate-
riose aptlie bee declared, when I shall speake of Amplification) I
will successe to speake anye thing thereof at this tyme.

¶ What meanes Eloquence is attained,

If it be needfull it is that he, whiche desireth to excell in
this gifte of oratorie, and longeth to proue an eloquent
man, must naturally haue a witte, and an aptnesse ther-
vnto: then muste he to his booke, and learne to re-
store well stored with knowledge, that he maye bee able to minister matter
for all causes necessary. The which when he hath got plentifully,
he must vse muche exercise, both in wyting, and also in speaking.
For though he haue a wit and learning together, yet shall they
both litle an alle, without much practise. What maketh the Law-
yer to haue such betteraunce? Practise. What maketh the Prea-
cher to speake so colidly? Practise. yea, what maketh wome go so
fast away with their wordes? Practise. I warrant you. There-
fore in all faculties diligent practise, and earnest exercise, are the
onely things, that make men proue excellent. Many men knowe
the arte very well, & be in al pointes thoughtly grounded, and ac-
quainted with the preceptes, & yet it is not their hap to proue elo-
quent. And the reason is, that eloquence it self, came not by first by
the

Practise ma-
keth all thin-
ges perfect.

the art, but the art rather was gathered vpon eloquence. For wise men leing by muche obseruation, & diligent practise, the copasse of diuers causes, compiled ther vpon preceptes & lessons, worthy to be knowen, & learned of all men. Therfore before art was inuēted, eloquence was vied, and throught practise made perfect, the which in all thynges, is a soveraigne meane, make highly to excell.

Now, before we vie either to write, or speake eloquently, we must dedicate our mindes wholly, to followe the moſte wiſe and learned men, and ſeek to ſhyn, aſwell their ſpeache and geſturing, as their wiſſe or endyng. The whiche when we earnestly minde to doo, we can not but in tyme appere ſomewhat like them. For if thei that walke muche in the ſunne, and thinke not of it, are yet for the moſte parte ſunne burnt, it can not be but that thei, whiche wittyngly and willyngly, trauaile to counterſeate other, muſt nedes take ſome colour of them, and be like vnto them, in ſome one thyng or other, accordyng to the pꝛowerte, by compantyng with the wiſe, a man ſhall learne wiſedome.

To what purpoſe this arte iſer ſorthe.

In this purpoſe, and for this vſe, is the art compiled together, by the learned and wiſemen, that thoſe whiche are ignorant, might iudge of the learned, and labour (when tyme ſhould require) to folowe their workes accordyngly. Again the arte helpeth well to diſpoſe, and order matters of our owne intencion, the whiche we muſt followe, aſwell in ſpeakyng, as in writyng, for though many by nature without arte, haue proved worthy men, yet is arte a ſurer guide, then nature, conſideryng we ſee as liuely by the arte, what we doe, as though we red a thyng in writyng, whereas natures doynge are not ſo open to all menne. Againe, thoſe that haue good wittes, by nature, ſhall better encreaſe them by arte, and the ſtunte alſo ſhalbe whetted through arte, that want nature to helpe them forthwarde.

Five thynges to be conſidered in an Oration.

First, by one that will largely handle any matter, muſt ſatten his minde firſt of all, vpon theſe five eſpeciall pointes that followe, and learne them euery one.

1. Inuention

Rhetorike firſt made by wiſemen, and not ſoſemen firſt made by Rhetorike.

Imitation of folowyn the waies of wiſe men, is neceſſary.

Rhetorike, to what purpoſe it ſerueth.

Arte, ſurer guide then nature.

The arte of Rhetorike.

Oratours
must haue b.
thynges to
make them
perswade.

Inuention,
what it is.



In finding out of apt matter, called otherwise Inuentio, is a searching out of thynges true, or thynges likely, the whiche make reasonable set forthe a matter, and make it appere probable. The places of Logike, geue good occaſion to finde out plentifull matter. And therefore, thoſe that will proue any cauſe, and ſeke onely to teache thereby the truth, muſt ſearch out the places of Logike, and no doubt theſe ſhall finde muche plenty. But what availeth muche treaſure and apt matter, if man can not apply it to his purpoſe. Therefore, in the ſeconde place is inueſtigation, the ſettelyng or orderyng of thynges inuented for this purpoſe, called in Latine, Diſpoſitio, the whiche is nothing elſe, but an apt beſtowynge, and orderly placing of thynges, declaring where every argument ſhalbe ſet, and in what manner every reaſon ſhalbe applied, for confirmation of the purpoſe.

Diſpoſition,
what it is.

Elocution,
what it is.

Pemorie,
what it is.

But yet what helpeth it, though we can finde good reaſons, and knowe how to place them, if we haue not apt wordes, and picked ſentences, to commend the whole matter. Therefore, this point muſt needs folowe, to beautifie the cauſe, the whiche being called Elocution, is an applyng of apt wordes and ſentences to the matter, ſounde out to confirme the cauſe. When all theſe are had together it availeth little, if man haue no memorie, to containe them. The memorie therefore muſt be cheriſhed, the whiche is a faſſe holdyng, bothe of matter and wordes conched together, to confirme any cauſe.

Pronounci-
ng, what it is

Be it now, that one haue all theſe ſower, yet if he want the ſift, all the other dooe little proſite. For though a man finde out good matter, and good wordes, though he can handſomly ſet them together, and cary the very well ſtate in his mind, yet it is to no purpoſe, if he haue no utteraunce, when he ſhould ſpeake his minde, to ſhew men what he hath to ſaie. Utterance therefore, is a framing of the voyce, countenance and geſture, after a comely manner.

Thus

Thus we see, that every one of these muste goe together, to make a perfect Oration, and that the lacke of one, is an hindrance of the whole, and that alwell all muste be wrytynge as one, if we looke to have an absolute Oration.

¶ There are seven partes in every Oration.

- i. The Enterance or beginning.
- ii. The Narration.
- iii. The Proposition.
- iiii. The Denition or severall parting of thinges.
- v. The Confirmation.
- vi. The Confutation.
- vii. The Conclusion.

Oration is
generall com-
posed of seven
partes.

The Enterance or beginning, is the former parte of the Oration, whereby the will of the hearers by, or of the Judge is sought for, and required to heare the matter.

Enterance,
what it is.

The Narration, is a plain and manifest pointing of the matter, and an evident setting forth of all thinges, that belongeth unto the same, with a briefe rehearfall, grounded upon some reason.

Narration.

The Proposition, is a pithie sentence, comprehending in a small roume, the somme of the whole matter.

Proposition.

The Denition, is an opening of thinges, wherein we agree and rest upon, and wherein we sticke, and stande in transers, shewing what we have to saie, in our owne behalfe.

Denition.

The Confirmation, is a declaraciō of our owne reasons, with assured and constant proofes.

Confirmation.

The Confutation, is a dissolving or wiping away, of all such reasons, as make against us.

Confutation.

The Conclusion, is a clarkely gathering of the matter, spoken before, and a lapping up of it altogether.

Conclusion.

Now, because in every one of these, great heed ought to be had, and much art must be used, to content and like all parties: I purpose in the seconde booke, to set forth at large, every one of these that hath bene made knowen in all partes, what to followe, and what to shunne. And first, when tyme shall be to talke of any matter, I would advise every man, to consider the nature of the cause self, that the rather he might frame his whole oration thereafter.

a. iiii. Every

The arte of Rhetorike.

Every matter is contained in one of these folow.

Matters in
generall, that
be 4. poyntes.

Matters ho-
nest.

Matters fil-
thy.

Matters
doubtfull.

Matters tri-
fling.

Either it is an honest thing, wherof we speake, or els it is fil-
thy & vile, or els betwixte bothe: & doubtfull, what is to be
called, or els it is some trifling matter, & is of smal weight

1. That is called an honest matter, when either we take in hand
suche a cause, that all men would maintaine, or els gainesaye suche
a cause, that no man can well like.

2. Then doe we holde and defende a filthie matter, when either
we speake againste our owne conscience, in an evill matter, or
els withstande an hyght truthe.

3. The cause then is doubtfull, wher the matter is halfe honest,
and halfe dishonest.

4. Suche are trifling causes, when there is no weight in them,
as if one should fantasie, to passe a Gose, before any other beastes
living (as I knowe who did) or of fruite to commend a patten
chest, as Ovid did, or the sener quartaine, as Phauorinus did, or
the Gnatte, as Virgil did, or the battaile of Frogges, as Homere
did, or dispraise bearded, or commend shaven beedes.

Good hode to be taken at the firste, upon the
handlyng of any matter in iudgement.

Circumstan-
ces necessarie
in all causes
to be noted.

If onely it is necessarie to knowe, what maner of cause
we have taken in hande, when we firste enter upon any
matter, but also it is wisdom, to consider the tyme, the
place, the man for whom we speake, the man against whom we
speake, the matter wherof we speake, and the Judges before whom
we speake, the reasons that best serue to further our cause, and
those reasons also, that make seme some what to hinder our cause,
and in tyme to his any suche at al, or els wares to mitigate by
protection, the euill that is in them, and alwaies to vse whatso-
ever cause we can, to winne the chief beares good wille, and per-
swade them to our purpose. If the cause goe by fauour, and that
reason can not so myche auaille, as good will shalbe able to doe: or
els if moung affections can done more good, then bringyng in of
good reasons, it is mete alwaies to vse that wate, wherby we may
by good helpe, get the over hande. That if myne adueraries rea-
sons, by me beyng confuted, serue better to helpe sojwarde my
cause

Fewer win-
nyng, and af-
fections mo-
uynge, when
they are most
necessarie.

cause, then myne owne reasons confirmed, can be able to do good: I should toholie bestowe my tyme, and travaill to weaken and make slender, all that ever he byyngeth with hym. But if I can with more ease, pprove myne owne saynges, either with witnes- ses, or with wordes, then bee able to confute his with reason, I must labour to withstaue mynnes myndes, from mine aduersa- ries sonnacion, & require them wholy to hearken vnto that, whi- che I haue to saie, byng of it self so iust & so reasonable, that none can rightly speake againste it, and shewe them that greates pittie it were, for lacke of the onely hearyng, that a true matter, should want true dealing.ouer and besides all these, there remaine two lessons, the whiche wissemen haue alwaies obserued, and therfore ought of all men, assuredly to bee learned. The one is, that if any matter be laied against vs, whiche by reason can hardly be anoy- ded, or the whiche is so open, that none almoste can deny, it were wisdome in consatyng all the other reasons, to passe ouer this one, as though we sawe it not, and therfore speake neuer a worde of it. Or els if necessitie shall force a man to saie somewhat, he may make an outward brag, as though there were no matter in it, neuer so speakyng of it, as though he would stande to the triall, makyng men to beleue, he would fight in the cause, when better it wer (if necessitie so required) to runne cleane auaile. And ther- in though a man doe sit and geue place, enermore the gladder, the lesse ranyng there is, or stirryng in this matter: yet he listh wisely, and for this ende, that beynge sensed oither wise, and stee- dly appoynted, he maie take his aduersarie at the beste aduanti- tage, or at the least, wearie hym with muche linyng, & make hym with othe suche stying, so forsaue his chief defence.

The other lesson is, that whereas we purpose alwaies to haue the victory, we should so speake, that we maie laboꝝ rather not to hinder, or hurt our cause, than to seke meanes to further it. And yet I speake not this, but that bothe these are right necessarie, and euery one that will doe good, must take paines in them bothe, but yet notwithstanding, it is a fouler fault a greates deale, for any Ma- ior to be sounde hurtyng his owne cause, then it should conuer- se to his rebuke, if he had not furthered his whole intent. Therfore

Wiser farre reasons, whiche they should best be con- sidered.

Argumented when they should chiefly be used.

Matters, hard to anoth- er should almoste be passe ouer, as though we sawe they not at all.

Good to bee bold in moste daunger, if o- therwise we ca not escape.

Better not to hurte a good matter, by ill speache, then to further it by good talke

The arte of Rhetorike.

Whiche in
speaking, and
hearing to
speake.

The persone
beside whom
wee speake,
must bee well
marked.
Time must
bee obserued.

not onely is it wisdom, to speake so muche as is needefull, but also it is good reason, to leaue vnspoken, so muche as is needelesse, the whiche although the wisest can do, and nede no teaching, yet these common wittes, offende muche now and then, in this behalfe. Some man being stirred, shall hurte mowe our cause, then twentie other. Taunting toozdes before some men, will not bee bozne at all. Sharpe rebuking of our aduersarie, or scrumpes giuen before some persones: can not be suffered at all. yea, sometymes a man must not speake all that he knoweth, for if he dooe, he is like to finde small fauor, although he haue iust cause to speake, and maie with reason declare his minde at large. And albeit that wittles folke, can soner rebuke that, whiche is fondly spoken, then redily praise that, whiche is wisely kept close, yet the necessities of the matter, must rather be marked, then the sonde iudgements of the people esteemed. What a soze sayng were this: When a Lawyer should take in hande a matter, concerning life and death, and an other should aske how he hath sped, to heare tell that the lawyer, hath not onely cast auaile his client, but vndoed hymself also, in speaking thinges trichlyderatly, as no doubt it oft happeneth, that wisemen, and those also that be none evil men neither, maye vntwares speake thinges, whiche afterward thei soze repent, and woulde call backe again, with losse of a greate somme. Now what a folie it is, not to remember the tyme, and the men. O who will speake that, whiche he knoweth will not be liked, if he purpose to find fauour at their handes, before whom he speaketh, what man of reason, will praise that before the iudges (before whom he knoweth, the determination of his cause resteth) whiche the Iudges self can not abide, to heare spoken at all: O doeth not he muche hinder his own matter, that without all curtisie, or peface made, will largely speake euill of those men, whom the hearers of his cause, tenderly dooe fauour? O be it that there bee some notable fault in thine aduersarie, with whiche the iudges also are infected, were it not folie say the, to charge thine aduersarie with the same. Considering the Iudges thereby maie thinke, thou speakest agastt them also, and so thou maiest perhaps, lose their fauour, in seekinge suche defence, made without all discretion. And

in framing reasons, to confirm the purpose, if any bee spoken plainly false, or els contrary to that, whiche was spoken befoze, doeth it not muche hinder a good matter: Therefore in all causes this good hēde ought to bee had, that alwaies we labour to dooe some good, in furthering of our cause, or if we can not so doe, at theleast that we doe no harme at all.

¶ There are three kindes of causes, or Orations, whiche serue for every matter.

Nothing can bee handled by this arte, but the same is contained, within one of these three causes. Either the matter consisteth in praise, or dispraise of a thyng, or els in consulting, whether the cause bee profitable, or unprofitable, or lastly, whether the matter be right or wrong. And yet this one thing is to be learned, that in every one of these three causes, these three severall endes, make every one of them be contained, in any one of them. And therefore, be that shall have cause to praise any one hodie, shall have iuste cause to speake of iustice, to entreate of profit, and jointly to talke of one thyng with an other. But because these three causes, are commonly and for the moste parte, severally parted, I will speake of them, one after an other, as they are set forth by wise mennes iudgements, and particularly declare their properties, all in order. The oracion demonstrative, standeth either in praise, or dispraise of some one man, or of some one thyng, or of some one deede doon.

Oracions, or causes of thye kinden.

Oracion Demonstrative.

¶ The kinde Demonstrative, wherein chiefly it is occupied.

Here are discrete thynges, whiche are praised, and dispraised, as men, countries, cities, places, besties, billes, rivers, houses, castelles, deedes dooen by worthy menne, and pollicies invented by great hearties: but moste commonly men are praised, for diuers respectes, befoze any of the other thynges are taken in hande. Now in praising a noble personage, and in setting forth the at large his worthinesse, Quintilian giueth warning, to vse this thesfolde order.

Noble personages, howe they should be praised.

¶ Before his life.
¶ In his life.
¶ After his death.

Before

The arte of Rhetorike.

Before a mannes life, are considered these places,

The Realme.

The Citie.

The Towne.

The Parentes.

The Ancestours.



In a mannes life, praise must be parted threefolde. That is to saie, into the gistes of good thynges of the mynde, the bodie, and of fortune. Nowe the gistes of the bodie, and of fortune, are not praise worthy, of their owne nature: but euen as thei are bled, either to, or fro, so thei are either praised, or dispaised. Gistes of the mynde, deserue the whole triumph, and sound commendacion aboue all other, wherein we maie vie the rebressall of vertues, as thei are in order, and beginnyng at his infancie, tell all his doynges, till his laste age.

¶ The places wherof are these.

The birthe,
and infancie.

Whether the persons bee a
man, or a woman.

The childehoode.

The bringyng vp, the nurtu-
ryng, and the behauiour of his
life.

The strepling
age, or lpyng
tyme.

Wherewith
to are refer-
red these.

To what studie he taketh hym
self vnto, what companie he be-
seith, how he liueth.

The mannes
state.

Wherewith he doeth, either abrode
or at home.

The olde age.

His pollicies and wittie deu-
ises, in behouour of the publicus
weale.

The tyme of
his departure,
or death.

Thynges that haue happened
about his death.

Adwe to open all these places more largelie, aswell
those that are before mannes life, as suche as are in
his life, and after his death, that the reader maie fur-
ther

ther is the profite, I will doe the beste I can.

The house wherof a noble personage came, declares the state and nature of his ancestors, his alliance, and his kinnefolke, so that suche worthy seantes, as thei haue heretofore doen, and all suche honours, as they haue had, for suche their good service, redounded wholly to the increase and amplifying of his hono^r, that is now liuyng

The Realme declares the nature of the people, so that some Countrey bringeth more hono^r with it then an other doeth. To be a Frenche manne, descending there of a noble house, is more hono^r then to bee an Irishe manne; to bee an Englishe manne borne, is muche more honour then to be a Scotte, because that by these menne, worthy prowesses haue been dooen, and greater affaires by theim attempted, then haue been doen by any other.

The Shire of Loune helpeth somewhat, towards the encrease of honour. As it is muche better, to be borne in Paris, then in Picardie, in London then in Lincolne. For that bothe the aire is better, the people more civil, and the wealth much greater, and the menne for the moste parte more wise.

To bee borne a manchine, declares a courage, granitie, and constancie. To be borne a woman, declares weakenes of spirit, softnes of body, and sicklines of mynde.

For the bringing up of a noble personage, his house muste be considered, his plaiue felowes obserued, his teacher and other his seruantes, called in remembrance. For every one of these liued then, with whom thei haue liued afterwards, and both they liue now.

By knowyng what he taketh himself vnto, & therein he moste deliteth, I maie comende hym for his learning, for his skill in the French, or in the Italian for his knowlege in Cosmographie: for his skill in the lawes, in the histories of al countries, & for his gift of endinging. Again, I maie comende him for playng at weaphis, for running vpon a great horse, for charging his staffe at a tilt, for banishing, for playng vpon instrumentes, pen, and for painting, or drawing of a plat, as in old time noble princes muche delited therein. Wherofeuen declare his seruice to the Kyng, and his country,

The house of
ancestors
wherof a noble
personage
cometh.

2 The realme

3 The Shire
of Loune

4 The sex
of kynde.

5 Education

6 Inclination
of nature

7 Attempts
worthie.

The arte of Rhetorike

they, either in withstanding the outward enemye, or els in allu-
ging the rage of his owne countreymen at home.

His wise counsaill, and good aduise giuen, setteth forth the
goodnesse of his witte.

At the tyme of
departynge
this woꝛlde.

At the tyme of departynge, his sufferance of all sicknesse,
maie muche commend his woꝛthinesse. As his strong harte, and
cherifull patience euen to the ende, can not want greate pꝛaife.
The loue of all men towarde him, and the lamentynge general-
ly for his lacke, helpe well moſte highly to sett forth his honour.

After depar-
ture,

After a mannes death, are considered his tombe, his coate ar-
mour sette by, and all ſuche honours, as are vsed in funerallies.
If any one liſte, to put theſe pꝛeceptes in pꝛactiſe, he maie doe, as
hym liketh beſte. And ſurely I doe thinke, that nothing ſo muche
furthereth knowledg, as bailely exerciſe, and enuyng our ſel-
ues to doe that in dede, whiche we knowe in woꝛde. And becauſe
examplis geue greate light, after theſe pꝛeceptes are ſet forth, I
will commend two noble gentlemen, Henry Duke of Suffolke
and his brother loꝛde Charles Duke with hym.

Duke of
Suffolke, &
loꝛd Charles

An example of commendynge a noble perſonage.



After or moꝛe wiſely can none do then thei whiche ne-
uer beſetoe pꝛaiſe, but typon thoſe that beſte deſerue
pꝛaiſe, rather myndynge diſcretely, what thei ought to
doe, then vainly deuſynge what thei beſt ca doe, ſekynge
rather to pꝛaiſe men, ſuche as are ſounde woꝛthy, then curioſly
ſyndynge meanes to pꝛaiſe matters, ſuche as neuer were in any.
For thei whiche ſpeake othertwiſe then trueth is, mynde not the
commendation of the perſone, but the ſetting forth of their owne
lernynge. As Gorgias in Plato, pꝛaiſed Pericles, Heliogas-
balus Diatoꝛs, commendynge whosoever he would, Plautinus the philoſo-
ſopher, erolling the ſeuſer quartain, thought not to ſpeake as the
cauſe required, but would ſo muche ſaie as their wit would geue
not wiſynge the ſtate of the cauſe, but myndynge the vaunt of their
brayne, lokyng how muche could be ſaied, not paſſynge how little
ſhould be ſaied. But I forbe knowynge the might of Gods hande,
ſo ſette as loue fables, and the ſhame that in yeaꝛth reboundeth
to enill reporters, will not comende that in thoſe, whiche neede no
good

Georgias.
H. liogabalus,
Plautinus.

good praise but will commend them, that no man fully can dis-
 praise, nor yet any one is well able to help to praise. Their to-
 wardnes was such, and their gifts so great, that I knowe none
 whiche long learning, but hath sojourned the lacke of their being.
 And I knowe that the onely naming of them, will stirre honest
 hartes to speake well of them. I will speake of two brethren, that
 lately departed, the one Henry duke of Suffolke, & the other lord
 Charles his brother, whom God thinking merer for heane, then
 to live here upon earth, took from vs in his anger, for the better-
 ryng of our doinges, and amendment of our euill liuyng. These
 two gentlemen were borne in noble Englands, bothe by father
 and mother, of an high parentage. The father called duke Cha-
 les, by marriage being brother, to the worthy king of famous me-
 moie, Henry theight, was in such fauor, and did such seruice,
 that all Englands at this houre, doeth finde his lacke, & France
 yet doeth feele, that such a duke there was, who in his life tyme,
 the goodly, loored; the euill feared, the wise mē, honored for his wit,
 and the simple, bled alwaies for their counsaile. Their mother, of
 birth noble, and wit great, of nature gentle, and mercifull to the
 poore, and to the goodly, & especially to the learned, an earnest god
 patronesse, and most helping lady aboue all other. In their yowth
 their father died, the eldest of them being not past ix. yerres of age.
 After whose death, their mother knowyng, that wealth without
 wit, is like a sworde in a naked mans hand, and assuredly certain
 that knowledge would cōfirme iudgement, prouided so for their
 bying up, in al vertue and learning, that y. like were not to be
 had, within this realme again. When thei began bothe, to lye
 somewhat in yerres, being yet in pīmetiue, & spyyng of their age,
 the elder waityng of the hope of pīmetiue that now is, was gene-
 rally well esteemed, & such hope was conceived of his towardnes
 both for learning, and all other thinges, that fewe were like vnto
 hym in all the court. The other keepyng his boke, among the Ca-
 baile mē, profited (as thei all well knowe) bothe in vertue & lear-
 nyng, to their greates admiration. For the Greke, the Latine, and
 the Italian, I knowe he could doe moze, then would bee thought
 true by my report. I leane to speake of his skill in pleasant inuen-
 tures,

Henry duke
 of Suffolke,
 and lord
 Charles his
 brother.

The arte of Rhetorike.

mentes, neither wold I utter his aptnes in speache, and his toward
nature, to all exercises of the body. But his elder brother in this
tyme (besides his other giftes of the mynde, which passed all other,
and were almoste incredible) folowynge his fathers nature, was
so delisted with ridynge, and runnyng in armour upon horsebacke,
and was so comely for that seate, and could doe so well in char-
gynge his masse, being but .xliij. yeres of age, that men as warre,
euen at this houre, more muche the want of such a worthy gentle-
man. Yea, the Frenche men that first wondered at his learning,
when he was there among them, and made a notable Oratio in
Latine: were much more astonished when they sawe his comely ri-
dyng, and little thought to finde these two ornaments toynd
bothe in one, his yeres especially being so tender, and his practise
of so small tyme. Afterward commynge from the courte, as one
that was desirous to bee among the learned, he late in Cambrige
together with his brother, where they both so profited, & so gently
used themselves, that all Cambrige did reuerence bothe him and
his brother, as two iewelles sent from God. Whelchers nature was
such, that he thought hymself best, when he was among the wisest,
and yet contempned none, but thankesfully used al, gentle in beha-
uour, without childishnes, stout of stomake without all pride, bold
with all warenesse, & friendly with good aduisement. The yonger
being not so ripe in yeres, was not so graue in lookes, rather chere-
full, then sadde; rather quick, then auncient; but yet if his brother
wer set a side, not one that went behinde him. A child, that by his
owne inclination, so muche yelded to his ruler, as serue by chaffe
met, haue doen the like: pleasant of speache, prompt of wit, fire-
ryng by nature, hault without hate, kinde without craft, liberall
of harte, gentle in behauiour, forward in al thinges, greedy of lear-
nyng, and lothe to take a foile, in any open assembly. The bothe
in all attempts, sought to haue the victorie, and in exercise of wit,
not onely the one with the other, did often stand in contention, but
altogether bothe would matche with the best, & thought them selues
more happie, when they might haue any iuste occasion, to putte
their wittes in triall. And now when this greene fruite began
to waxe ripe, and all menne longed to haue taste, of such the
greate

greate sorrowe: God pzenentyng mannes expectation, tooks them bothe aboute one houre, and in so short tyme, that firste thei were knownen to be dedde, or any abode could tell thei were sicke. I neede not to rehearse, what bothe thei spake befoze their departure (considering, I have severally written, both in Latine and in Englishe, of the same matter) neither will I heape here somethinge together, as I can, because I should rather renewe greate sorowes to many, then doe moche men any greate good, who loved so well generally, that se we for a greate space after, spake of these two gentlemen, but thei shedded teares, with the onely bitteraunce of their wordes, and some through over much sorrowing, were faine to forbeare speaking. God graunt vs all so to live, that the good men of the worlde, maye be alwayes lothe to forsake vs, and God maye still bee glad to haue vs, as he boughte these two children so saied, as all menne should wishe to live, and so thei lived bothe, as all should wishe to die. Wherefore these two were such, bothe for birthe, nature, and all other giftes of grace, that the like are hardly found behind theim. Let vs so speake of theim that our good reporte maye waerne vs, to followe their godlie natures, and that lastlie, we maye enioye that inheritance, wherunto God hath prepared theim and vs (that feare hym) from the beginning. Amen.

The parties of an Oration, made in praise of a man.

The Entrance.

The Narration.

Sometimes the confutation.

The conclusion.

If any one shall have such cause, to dispraise an evil man, he shall soone do it, if he can praise a good man. For as Aristotle doeth saie of contraries, there is one and the same doctrine, and therefore, he that can doe the one, shall soone bee able to doe the other.

If a man can make demonstration of some thing doer, he can also make demonstration of some thing doer. This is the kind of demonstration of some thing doer, is this, when a manne is commended, or dispraised, for any act, committed in his life.

b. j.

The

Diction demonstration of a deed.

The arte of Rhetorike.

20 The places to confirme this cause, when any
one is commended, are five in number.

**The places of
confirmation.**

- i. It is honest.
- ii. It is possible.
- iii. Easie to be doon.
- iiii. Good to be doon.
- v. Impossible to be doon.

21 Next circumstances, which are to be considered in diuerse matters

**The circum-
stances.**

- i. Who did the deepe.
- ii. What was doon.
- iii. Where it was doon.
- iiii. What helpe had he to it.
- v. Wherefore he did it.
- vi. How he did it.
- vii. At what tyme he did it.

22 The circumstances in metre-
who, what, and where, by what helpe, and by whose;
why, how, and when, doe many thynges disclose.

These places helpe wonderfully, to set out any matter,
and to amplify it to the uttermost, not onely in prai-
sing, or dispraising, but also in all other causes, where
any aduiseement is to be vsed. yet this one thyng is to
be learned, that it shall not be necessarie, to vse them altogether,
euen as they stand in order; but rather as time and place shall best
require, they may be vsed in any parte of the Oracion, euen as it
shall please him, that hath the vsing of them. Again, if any man be
disposed, to rebuke any vices, he may vse the places contrary vnto
them, that are aboue rehearsed, and applie these circumstances,
euen as they are, to the proofs of his purpose.

23 An example of commendynge being Dauid, by sayyng great Go-
liath, gathered and made, by obseruation of circumstances.

Dauid com-
mended for kil-
lyng Goliath.



God bring the antheure of mankinde, patering into
hym the breath of life, and stamping hym of clark,
in such a comely wise, as for all nothe les, hath from
the beginnyng, been so carefull ouer his cleare and
chosen, that in all dangers he is euer ready to assist

his

his people, keeping them harmlesse, when they too often put all
 mans hope. And among all other his fatherly goodnesse, it pleased
 hym to shewe his power, to his chosen seruante Dauid, that all
 might learn to knowe his might, and reckon with themselves,
 that though man giue the stroke, yet God it is that giueth the
 victory. For when as Dauid was of small stature weake of body,
 poore of birth, and base in the sight of the worldlings, God called
 hym forth to matche with an huge monster, a little booke, against
 a mightie Gaiate, an abject Iraelite, against a most valiant
 Philistine, with whom no Iraelite durst encounter. These Phi-
 listines minded, the murder and overthrow of all the Iraelites,
 trusting in their owne strength so much that they feared no perill,
 but made an accompt, that all was theirs before hande. Some
 when both these armies were in sight, the Philistines upon an hill,
 of the one side, and the Iraelites upon an hill, on the other side,
 a vale being betwixt them both, there marched out of the campe,
 a base borne Philistine, called Goliath of Geth, a man of six cu-
 bites high. This soldier, who through his bignesse, and stature
 of his body, and also with greates bragges, and terrible sweats
 singes, he had wonderfully abashed the whole armies of the Ira-
 elites, so that no man durst adventure upon hym. God to the end
 he might deliuer Irael, and shewe that mans helpe, with all his
 armour, little availe to get victory, without his especiall grace:
 againe, to the ende he might set by Dauid, and make him hono-
 rable among the Iraelites, did then call Dauid, the sonne of E-
 phraim, of Bethlem of Iuda, whose name was Isai, who being
 but a child in yeres, did kille out of hande, by Gods might and
 power, Goliath the most terrible enemy of al other, that bare hate
 against the children of Irael. When this mightie felowe was
 slain, about the vale of Terebinthus, betwixt bothe the armies,
 the Iraelites reioysed, that before quaked, and wondered at hym
 then, who they would feare hereafter, and no doubt this decyde
 to be not onely wonderful, but also right goodly. For in battaile to
 kille an enemy, is thought right worthy, as to adventure upon
 a rebell (though the successe followe not) is generallie commu-
 dedious, to put any to the trouble, as to make him see the ground,

who
 Dauid against
 Goliath.

where
 Dauid killed
 Goliath.

where
 about the
 vale of Ter-
 rebinth.

b. g.

The arte of Rhetorike.

is called manly; but what shall we saie of Dauid, that not onely
 had the better hand, not onely bet his enemy, but killed straight
 his enemy, yea, and not an enemy, of the common nature of men,
 but a mighty Gaiant; not a man, but a monster, yea, a deuil in
 hart, and a brast in body. Can any be counted more honest, then
 such as feele to save their countrey, by hallowing their carcasses,
 and the loss of their blood? Can loue thyse it self greater, then by
 pilling of life for the death of an armie? It had been much, if
 haile a dozen had dispatched, suche a terrible Gaiant, but now
 when Dauid without helpe, being not yet a man, but a boye in
 yeres, set to hym hand to hand, what lust praise doeth he deserve?
 If we praise other, that haue slaine will men, and counted theim
 haile, that haue killed their matches, what shal we saie of Dauid,
 that being wonderfully overmatched; made his parte good, and
 got the Gole of a Gouernour? Let other praise Hercules, that thynke
 best of hym: lette Cæsar, Alexander and Hanniball, be bynted for
 warriers. Dauid in my iudgement; bothe did more manly, then
 all the other were able, and serued his countrey in greater dan-
 ger; then ether any of theim did. And shall wee not call suche a
 noble capitaine, a good man of warre? Deserveth not his māhode
 and stout attempt, wonderfull praise? If vertue coulde speake,
 would she not sone confesse, that Dauid had ben in full possession?
 And therefore, if well doynge, by right maie challenge worthie
 dyt, Dauid wil be knowne, and neuer can want due praise, for
 such an honour befall. And what man will not see, but that Dauid
 did much more for his countrey, but the safegarde of his countrey,
 thinke it better for himself to die, and his countrey to live, then
 hymself to live, and his countrey to dye. What gain gotte Dauid,
 by the death of Goliath, or what coulde he hope; by the death of
 suche a monster, but onely that the loue whiche he bare to the Is-
 raelites, to save hym to hallowe his owne life: thinking that if
 he should be slaine, the Isrælites woulde be like to perishe
 every mothers sonne of them. Therefore, he hallowing this at-
 tempt, considered with hymself, the safegarde of the Isrælites,
 the maintainance of iustice, his duty towards God, his obedi-
 ence to his prince, and his loue to his countrey. And no doubt,
 God

Dauides en-
 terpryse, be-
 nett a godlie.
 By what
 helpe, and by
 whose alone
 and without
 the helpe of a
 ny mā living

Dauides en-
 terpryse, prais
 worthy.

why sh; the
 safegarde of
 his countrey.

Dauides en-
 terpryse profit-
 able to hym-
 self and his
 countrey.

God made this enterpryse appeare full easie, befoze Dauid could haue the hart, to match hymself with suche a one. For though his hart might quake, beying boide of gods hely, yet assuredly he wāted no stomacks, whē God did set hym on. Let tirantes rage, let bell stande open, let Sathan shewe his might, if God be with vs, who can be against vs? Though this Goliath appeared so strong, that ten Dauides were not able, to stande in his hande: yet tenne Goliaths were all ouer weake for Dauid alone. Man cā not indge neither can reason comprehend, the mightie powe of God.

When Pharaο with all his armie, thought fully to destrope the childe of Israel, in the red sea, did not God p̄serue Polles and destroied Pharaο? What is man, and all his potwer that he can make, in the handes of God, vnto whom all creatures, bothe in heauen and in yearth, are subiecte at his commaundement? Therefore, it was no mastery for Dauid, being assisted with God, as well to matche with the whole armie, as to ouerthrow this one man. But what did the Israelites, when thei saue Dauid take vpon hym suche a bolde enterpryse? Some saied he was rash, o-ther mocked hym to scozne, and his b̄eth̄en called hym foole. For thought thei, what a mad felow he is, beying but a lad in yeres, to matche with suche a monster in bodie? How can it be possible otherwise, but that he shalbe toyme in peces, euen at the first coming? For if the Philistine maie ones hit him, he is gone, though he had ten menues līnes. How what should he meane, so v̄iegally to matche hymself, except he were wearie of his life, or els wer pot well in his wittes? Yea, and to giue his enemies, all the aduantage that could be, he came vnarmed, and inwhereas the Philistine, had very strong armour, bothe to defende hymself, and a strong waspō to fight withall; Dauid came with a sling onely, as though he would kill Crows, wherat, not onely the Philistine laughed, and disdaind his folg, but also both the armies thought, he was but a dedde man, befoze he gaue one stroke. And in dedde, by al reason & deuise of mā, there was none other way, but death with him out of hand. Dauid notwithstanding, beying kindled in hart, with gods might, was strong enough for him, in his owne opinion, & forced nothing, though al other were much against him,

b. iij.

And

Dauides enterpryse appeareth easie to hymself.

Dauides enterpryse, accounted of his frendes hard & impossible.

How? with a sling

The arte of Rhetorike.

And therefore, made no more a doe, but being ready to reuenge in Gods name, suche greates blasphemie, as the Philistine then did utter: marched towards his enemy, and with casting a stone out of a sling, he overthrew the Philistine at the firste. The which, when he had doen, out with his swoorde, & chopt of his hedde, carrying it with his armour, to the campe of the Israelites: toberat the Philistines woe greatly affonied, and the Israelites much praised God, that had given such grace, to suche a one, to compasse suche a dede. And the rather this manly aoe, is highly to bee praised because he subdured this honge enemy, wher Saul first reigned kyng over Israel, & was soze assailed with the great armie of the Philistines. Let vs therefore that be now liuing, when this aoe of suche like, come into our mindes: remember what God is, of how infinite power he is, & let vs praise God in them, by whome he hath wrought suche wondrous, to the strengthening of our faith, & constant keeping of our profession, made to him, by euery one of vs, in our Baptisme.

¶ Examynynge of the circumstances.

i. **What** he did the deede?

Dauid being an Israelite, did this dede being the sonne of Isai of the tribe of Iuda, a hope in yeres. This circumstance was blessed, not onely in the narration, but also when I spake of the honestie & Godlinesse, whiche Dauid blessed, when he slew Goliath.

ii. **What** was doen?

He slew Goliath, the strongest Gyaunte among the Philistines. This circumstance I blessed also, when I spake of the honestie, in killynge Goliath.

iii. **Where** was it doen?

About the vale of Terebinthus.

iiii. **What** helpe had he to it?

He had no helpe of any manne, but went hymself alone. And whereas Saul offered hym barnets, he cast it a waie, and trustynge onely in God, toke him to his sling, with sower or fine smal stones in his hand, the whiche were thought nothyng in mannes sight, able either to dooe little good, or els nothyng at all. This circumstance I blessed, when I spake of the casinesse & possibilitie, that

that was in Daulo, to kille Goliath, by Gods helpe.

b. Wherefore did he it?

He aduentured his life, for the loue of his Countrey, for the maineinaunce of iustice, for the aduancement of Goddes true gloz, and for the quietnesse of all Israel, netther seeking fame, nor yet loking for any gain. I bled this circumstance whē I shewed what profite he foughte, in aduenturyng this deede.

bi. How did he it?

Paris, he put a stone in his sling, and when he had caste it at the Philistine, Goliath fel doune straight. I bled this circumstance when I spake of the impossibilitie of the thing.

by. What tyme did he it?

This deede was doen, when Saul reigned firste kyng ouer the Israelites, at what tyme the Philistines came againste the Israelites. Thus by the circumstances of thynges, a right way this cause, maie be plentifully enlarged.

¶ Of the Oracion demonstratiue, where thynges are set forth, and matter commended.

The kinde demonstratiue of thynges, is a meane whereby we doe praise, or dispraise thynges, as vertue, vice, towns, cities, castles, wooddes, waters, hilles, and mountaines,

¶ Places to confirme thynges are folow.

- | | | |
|-------------------------|---|------------------------|
| Places of confirmation. | { | i. Thynges honest. |
| | | ii. Profitable. |
| | | iii. Easie to be doen. |
| | | iiii. Hard to be doen. |

Many learned, wil haue recourse to the places of Logike, in neede of the folwer places, whē thei take in hande to commend any suche matter. The whiche places, if thei make them serue, rather to commend the matter, then onely to teache men the truthe of it, it wer wel doen, and oratourlike, for seying a man wholly bestoweth his wit to please the Oratour, he should chieflie seke to compass that, whiche he enterdeth, & not to doe that onely, which he neuer minded, for, by pleasing teaching, the Logician shewes himself, by large amplification, and beautifying of his cause, the Rhetorician is alwayes knowne.

b. iij. The

The arte of Rhetorike.

The places of Logike are these

- Definition.
- Causles.
- Partes.
- Effectes.
- Thynges adlopyng.
- Contraries.

Logike must
be learned for
confirmation
of causes.

Do not se otherwise, but that these places of Logike, are confounded with the other sower of confirmation, or rather I thinke these of Logike must first be minded; here the other can well bee had. For what is he, that can call a thing honest, and by reason pꝛoue it, except he first knowe what the thing is: the whiche he can not better doe, then by defining the nature of the thyng. Again, how shall I knowe, whether myne attempts be easie, or hard, if I knowe not the efficient cause: or be assured how it maye be doen. In affirming it to be possible, I shall not better knowe it, then by searching the ende, and learning by Logike, what is the small cause of every thyng.

An example in commendation of
Justice, or true dealing.

Justice com-
mended.

So many as looke to liue in peaceable quietnesse, being minded to folowe reason, then to be led by willfull affectis: desire Justice in all thinges, without y^e which, no countrey is able long to continue. Then maye I be bolde to comende that, which all men wishe, and fewe can haue, whiche all men loue, & none can want: not doubting, but as I am occupied in a good thing, so all good men will heare me with a good will. But would God I were so wel able, to perswade all men to Justice, as all men knowe the necessarie vse therof: and then undoubtedly, I would be much bolde, & soce some by violence, which by faire wordes, can not be entreated. And yet what needes any perswasion for that thing, which by nature is so needefull, and by experience so profitable, that looke what we want, without Justice we get not: looke what we haue, without iustice we kepe not. God graunt vs his grace so to worke in the hartes of al mē that thei may aswell pꝛactise well doying in their owne life, as thei wold that other should folowe Justice in their life: I for my part will bestow
long

some labour, to set forth the goodnesse of bright dealing, that al
other men, the rather make dooe thereafter. What if through my
woydes, God shall woake with any man, then may I thinke my
self in happy case, and reioyce muche in the traualle of my witte.
And how can it be otherwise, but that all men shalbe forced, in-
wardly to allowe that, which in outward acte, many doe not fol-
lowe: saying God putted first this lawe of nature, into mans hart,
and graunted it as a meane, whereby we might knowe his will, &
(as I might saie) talks with hym, groundyng still his doynges
vpon this point, that man shoulde doe as he woulde be doon vnto,
the which is nothing els, but to liue brightly, without any will
to hurte his neighbour. And therefore, hauing this light of Gods
will opened vnto vs, through his mere goodnes, we ought ener-
more, to referre all our actions vnto this ende, bothe in giuing
iudgement, & deuising lawes necessary for mans life. And here by
it is, that when men desire the Lawe, for triall of a matter, thei
meane nothing els, but to haue Justice, the which Justice is a
vertue that yeldeth to every man his owne: to the ever liuing god
loue above all thynges: to the kyng obedience: to the inferiour,
good counsaill: to the poore man, mercie: to the hateful and wicked,
sufferaunce: to it self, truthe: & to all men, perseute peace, and cha-
ritie. Now, what can be more saied, in praise of this vertue, or
what thyng can be like praised? Are not all thynges in good case,
whē al men haue their owne? And what other thyng doeth Justice,
but seeketh meanes to content all parties? When how greatly are
thei to be praised, that meane truly in all their doings, and not
onely do no harme to any, but seke meanes to helpe al. The same
is not so wonderfull to the woorld (saith Aristotle) as the iuste
dealing of a governour, is marvellous to al men. So, the pearch
yeldeth no more gaine to all creatures, then doeth the Justice of a
Magistrate, to his whole realme. For, by a lawe, we liue, and take
the frutes of the pearch: but where no lawe is, nor iustice vsed:
there, nothing can be had, though al thynges be at hand: for, in ha-
ving & thing, we shall lacke the vse, & liuing in greate plenty, we
shal stand in greate nede. The meane therfore, that maketh men
to enioy their owne, is iustice, the which bringes ones taken auaie,

Justice natu-
rally in every
one of vs.

Justice what
it is, and how
largely it ex-
tendeth.

Aristotle.

The arte of Rhetorike.

wrong deny-
ing deser-
ueth death.

Justice ne-
cessarie for all
menne.

From the
lesse, to the
greater.

young spoken

al other thinges are losse with it, neither can any one saue that do
hath, nor yet get that he wāteth. Therfore, if wōhg doyng should
be boyne withall, & not rather punished by death, what mā could
liue in rest: And ho could be sure, either of his life, or of his liuyng
one whole daie together? Now bicause every mā desireth, the pre-
seruation of himself, every man should in like case desire, the same
garde of his neighboz. For if I should wholly minde myne owne
case, & solowe gaine without respecte, to the hinderance of mine
even Christian: why should not other vse the same libertie, and so
euery man for himself, and the deuill for vs all, catche that catche
males: The which custome if all men followed, the yearth would
sone be boide, for want of men, one would be so greedy to eat by
an other. For in sekynge to liue, wee should lose our liues, and in
gaping after goodes, we should sone goe naked. Therfore, to re-
presse this rage, & with wholsome deuises, to traine men in an o-
ber, God hath lightened man with knowledge, that in al thinges,
he make see what is right, and what is wrong, and vpon god ad-
uise ment, deale iustly with all men. God hath created al thynges
for mans vse, and ordeined man, for mannes sake, that one man
might helpe an other. For though some one haue giftes moze ple-
tissfully, then the common sort, yet no man can liue alone, without
helpe of other. Therfore, we should strue, one to help an other by
iust dealing, some this waie, & some that waie, as every one shall
haue nede, and as we shal be alwaies beste able, wherin the lawe
of nature is fulfilled, and Gods commaundement followed. We
loue them here in yearth, that giue vs faire woordes, and we can
be contente, to speake well of theim, that speake well of vs: and
shall we not loue theim, and take them also for honest mē, which
are contented from tyme to tyme, to yelde euery man his owne,
and rather would die, then consent to euil doings: If one be gentle
in outward behauiour, we like him wel, & shal we not esteeme him,
that is byright in his outward liuyng? And like as we desire, that
other should bee to vs: ought not we to bee like wise affected to
wardes them: Euen among brute beastes, nature hath appoint-
ed a lawe, & shall wee men, liue without a lawe? The yongke be-
yng not able to fede her self for age, is fed of her yongones, wher
in

in is declared a naturall loue, and shall we so line, that one shall not loue an other: Man should be vnto man, as a God, and shall man be vnto man as a deuill: Hath God created vs, and made vs to his owne likenesse, enduyng vs with al the riches of the yearth, that we might be obedient to his will, and shall we nether loue him, nor like his: How can we saie that we loue God, if there be no charitie in vs: Doe I loue him, whose minde I wil not followe, although it be right honest: If you loue me (saith Christ) followe my commaundementes. Christs wil is suche, that we should loue God aboue all thinges, and our neighbour as our selfe. Then if we doe not iustice, wherein loue doeth consist: we doe nether loue man, nor yet loue God. The wise man saith: The beginning of a good life, is to doe Justice: yea, the blessing of the Lorde, is vpon the hed of the iust. Heauen is theirs (saith Dauid) that doe iustly from tyme to tyme. What els then shall wee doe, that haue any hope of the generall resurrexion, but doe the will of God, and line iustly all the daies of our life: Let every man, but consider with himself, what ease he shall finde thereby, & I doubt not, but every one depely watyng thesame, wil in hart cōfesse, that Justice maketh plentie, and that not one man, could long hold his stone if lawes were not made, to restrain mans will. We trauaile now, wth inter and s^homer, we watche & take thought, for mainenance of wife & childe, assuredly purposing (that though God shal take vs immediatly (to leane honestly for our familie. Nowe, to what ende were al our gathering together, if iust dealing were set a stoe, if lawes bare no rule, if what the wicked list, that thei male, and what thei male, that thei can, and what thei can, that thei dare, and what thei dare, thesame thei do, & whatsoeuer thei do, no man of power is a greued therewith: what maketh wicked men (which els would not) acknowledge the kyng as their souerain lorde, but the power of a lawe, & the praaise of Justice, for euill doers: Could a prince maintain his state royall, if lawe & right had not prouided, that every man should haue his owne: Would seruantes obeie their masters, the sonne his father, the tenaunt his lord, the citizen his capitall, or sherieff: if orders were not set, & iust dealing appointed, for al states of men: Therfore, & true meanyng folke in all ages

Unnatural-
nesse in man
towards
God.

Ihon. xiii.
Math. xix.
Marke x.
Pro. xvij.
Prouerbes. iij.

Psalme. xcviij.
Prophete of
Justice.

Sanctuarie
had by iustice

Gradation.

The necessi-
tie of iustice.

The arte of Rhetorike.

where iustice
is executed
vice is exiled.

Egyptians,
what order
thei vsed to
banishe idles-
nesse.

Iustice, easie
to bee obser-
ued, if will be
not swanning.

nges giue them selues, some to this occupation, and some to that, seeking therein nothing els, but to maintain a poore life, and so keepe themselves true men, both to God and the world. What maketh men to performe their bargains, to stand to their promises & yeld their debtes, but an order of a law grounded vpon Justice? Where right beareth rule, there craft is counted vice. The lier is muche hated, where truth is well esteemed. The wicked theiues are hanged, where good men are regarded. None can hold by their beddes as dare theye their faces, in a well ruled common weale, that are not thought honest, as at the leasse haue some honest wale to liue. The Egyptians therefore, hauing a woorthie and a well governed common weale, provided that none should liue idly, but that euerie one, monethly should giue an accompt, how he spent his time, and had his name registered in a booke, for the same purpose. But howe, if this law were vsed in England, how many would come behinde hande with their rekeninges at the audits date, I feare me, their doynge would be suche, that it would belong, ere thei got their quietus est. Therefore, the woyle is our state, the lesse that this euill is looked vnto. And sorely, if in other thinges we should be as negligent, this realme could not long stande. But thanks be to God, wee hang them a pace, that offende a lawe, and therefore, we put it to their choise, whether thei will be idle, and so fall to stealing, or no: thei know their reward, go to it, when thei wil. But if there wisthall some good order were taken, for education of youth, and setting loiterers on woork (as thanks be to God, the citee is mosse godly bent that wale) all would sone be well, without all doubt. The wise and discrete persones in all ages, sought all meanes possible, to haue an order in all thinges, and loued by iustice, to direct all their doinges, whereby appereth both an apt wil in such men, and a naturall stirring by Gods power, to make all men good. Therefore, if we doe not well, we must blame our selues, that lack a wil, & do not cal to God for grace. For though it appers hard to doe well, because no man can get perfection, without continuance: yet assuredly to an humble minde that calleth to God, & to a willing hart that faine would doe his best, nothing can be hard. God hath set all things to sale for labo, & keepeth open shop, come who

who will. Therefore in all ages, wheras we see the frowell good we
 maie well thinke, the moſte old lacke good will to aſke, or le he ſay
 the ſame. For, what lone had that woꝛthie Prince Seleucus, to
 maintaīn Juſtice, and to haue good lawes kepte, of whom ſuche
 a wonderfull thing is wꝛitten. For wheras he eſtabliſhed moſte
 wholſome lawes, for the ſauegard of the Locrenſias, & his owne
 ſoonne therupon taken in adulterie, ſhould loſe both his eyes, ac-
 cording to the lawe then made, and yet notwithstanding, the
 whole cite thought, to remitt the neceſſitie of his puniſhment, for
 the honoꝛ of his father. Seleucus would none of that in any wiſe.
 Yet at laſt, though importunitie beyng overcome, he cauſed firſt
 one of his owne eyes to be pluckt out, & next after, one of his ſonnes
 eyes, leauing onely the viſe of ſight, to himſelfe and his ſonne.
 Thus through equitie of the lawe, he bleſed the due meane of cha-
 ſtiteſmente, ſhewyng himſelf by a wonderfull temperance, both
 a merriſull father, and a juſte lawe maker. How happie are they,
 that thus obſerue a Lawe, thinkyng loſſe of bodie, leſſe hurte to
 the man, then ſparryng of puniſhments, meete for the ſoule. For
 God will not ſaile them that haue ſuche a deſire to ſolotue his will,
 but for his promiſſe ſake, he will reward the for ever. And now ſe-
 yng that iuſtice naturally is geuen to all men, without the wiſe-
 rde, he could not liue, beyng warned alſo by God alwaies to dooe
 wꝛyghtly, perceiuyng again the commodities, that redounde vnto
 vs, by liuyng vnder a lawe, and the ſauegard, wherin we ſtande,
 hauyng iuſtice to aſſiſte vs: I truſte that onely all men, will com-
 mende iuſtice in woꝛde, but alſo will liue iuſtlye in dede, the
 whiche that we maie doe: God graunt vs of his grace. Amen.

An Oration deliberative.

An Oration deliberative, is a meane, wherby we doe per-
 ſwade, or diſſwaige, entreate, or rebuke, exhort, or dehort,
 commend, or comfort any man. In this kinde of oration,
 wee doe not purpoſe wholis to praife any body, nor yet to deter-
 mine any matter in controuerſie: but the whole compaſſe of this
 cauſe is, either to aduiſe our neighoꝛ to ſ thing, whiche we thinke
 moſte needefull for hym, or els to call hym backe from that ſorie,
 whiche hindereth muche his eſtimation. As for exaple, if I would
 counſaile

Vale. li. vi.

Oration de-
 liberative.

The arte of Rhetorike.

conuaile my frende to trauaile beyonde the seas, for knowledge of the tongues, and experience in faine countreys: I might re-
soyte to this kinde of Orat[i]on, and finde matter to confirme my
cause plentifully. And the reasons, whiche are commonly bled to
enlarge suche matters, are these that folowe.

{ The thyng is honeste. { Profitable. { pleasaunt.	{ honeste. { Caste. { Harde.	{ Latofull and mete. { Praise worthy. { Necessary.
--	------------------------------------	--

Honesty com-
prehendeth all
vertues.

Proffite how
largely it ex-
tendeth.

Proffite bea-
reth the name
of goodnes,
whiche is thys
said.

Pleasures
largely sette
out.

Easynesse of
trauaile.



In in speaking of honestie, I make by deuision of the
vertues make a large walke. Againe, looke what la-
wes, what customes, what worthy dedes, or saynges
haue ben bled heretofore, all these might serue well
for the confirmation of this matter, lastly where honestie is called
in, to establishe a cause: there is nature and God hymself present,
from whom cometh all goodnesse. In the seconde place, where I
spake of proffite, this is to be learned, that vnder the same is com-
prehended the getting of gaue, and the eschuyng of harms. A-
gain, concernyng proffite (whiche also beareth the name of good-
nesse) it partly pertaineth to the body, as beautie, strengthe, and
health, partly to the mynde, as the encrease of witte, the getting
of experience, and heaping together of muche learning: and part-
ly to fortune (as Philosophers take it) whereby bothe wealth, ho-
nour, and frendes are gotten. Thus be that denioeth proffite can
not want matter. Thirdly, in declaring it is pleasaunte, I might
heape together the varietie of pleasures, whiche come by traualle
firste the swetenesse of the tongue, the wholsomnes of the aire in
other countreys, the goodlie wittes of the gentlemen, the straunge
and auncient buildynges, the wonderfull monumetes, the great
learned clearkes in all faculties, with diuers other like, and al-
moste infinite pleasures. The easynesse of traualle, make thus be
perswaded, if wee shewe, that free passage is by wholsome lawes
appointed, for all straungers, and waite faires. And seying this
life is none other thyng but a traualle, and wee as Pilgrimes, -
traunder from place to place, muche londbesse it were to thynte
that harde, whiche Nature hath made easie, yea, and pleasaunte
also.

also. None are moze healthfull, none moze lustie, none moze merie, none moze strong of boole, then suche as haue trauailed countreies. Parie vnto them, that hadde rather sleepe all daie, then make one houre choyng for any labour, nothfull idlenesse: thin- kyng this life to be none other, but a continuall resting place, vnto suche perdis, it shall seme painfull to abide any labour. To learne Logike, to learne the Latwe, to some it semeth so harde, that nothing can enter in to their heddes: and the reason is, that thei want a will, and an earnest mind, to doe their indenuour. For vnto a wyllyng harte, nothing can bee harde, late lode on suche a mannes backe and his good harte, make soner make his backe to ake, then his good will, can graunt to yelos, and refuse the freight.

Tranquille
vnto whome
it is harde.

Good will
makes greates
burden
light.

And now where the swete hath his sower sowne with hym, it shalbe wisdom, to speake somwhat of it, to mitigate the sower- nesse thereof, as muche as maye be possible.

That is lawfull & praise worthy, whiche lawes do graunt, god men do allow, experie comendeth, & men in all ages haue molle- dyed. A thyng is necessarie. ii. maner of waies. First, when either we must do some one thyng, or els do worse. As if one should the- ten a woman to kill her, if she would not lye with him, wherin ap- pereth a forcible necessite. As touching trauail we might saie, ei- ther a man must be ignoraunt of many good thynges, and want great experie, or els he must trauaile. Now to bee ignoraunt, is a great shame, therfoze to trauaile is moste nedefull, if we will auoide shame. The other kinde of necessitie is, whē we perswade men to beare those crosses patiently, whiche God doeth sende vs, considering, will we, or nill we, nedes muste we abide them.

Lawfull.

Necessary
twoo waies
taken.

¶ To aduise one to studie the lawes of Englande.

In, when we se our frend, enclined to any kind of lear- nyng, we must counsaile him to take that way first, and by reason perswade him that it were the metest waye for him, to doe his countreie most good. As if he giue his mind, to the lawes of the realme, and finde an aptnes therunto, we maye aduise him, to continue in his good entent, and by reason perswade hym, that it were most mete for hym so to doe. And first we might thet- tyng, that the studie is honest and goodly, considering it onelye to loutwey

Lawes of
Englande.

The arte of Rhetorike.

foloweth iustice, and is grounded wholie vpon naturall reason. Wherin we might take a large scope, if we would fully speake of all thynges, that are comprehended vnder honestie. For he that will knowe what honestie is, must haue an vnderstandyng of all the vertues together. And because the knowledge of this is most necessarie, I will bryefly set theim forth. There are foure especiall and chief vertues, vnder whome all other are comprehended.

Vertues especiall and chief, foure in number.

Prudence, or wisdom.

Iustice.

Fortitude.

Temperance.

Prudence, whiche is the

Wisdom, or wisdom (for I will here take theim bothe for one) is a vertue that is occupied euermore in searching out the trathe. For hee does all lowe knowledges, and haue a desire to passe other therein, and thinke it shame to be ignorant: and by studying the latre, the trathe is gotten out, by knowing the trathe, wisdom is attained. Wherfore, in perswading one to studie the law, you must shewe him, that the law getteth wisdom there by. Vnder this vertue are comprehended.

Partes of Prudence.

Memorie.

Understanding.

For sight.

The memorie, calleth to accompt those thinges, that were doen heretofore, and by a former remembrance, getteth an after witte, and learneth to auoide deceit.

Understanding teacheth thynges presently doen, and perceiueeth what is in them, weighing and debating theim untill his minde be fullie contented.

For sight, is a gathering by coniectures, what shall happen, & an euident perceiuyng of thinges to come, befoze thei doe come.

Fortitude is the

Iustice is a vertue gathered by long space, giuing euerie one his owne, and doing in al thinges, the common iudges of our cuntry, wherunto man is bound, and doeth the self obedience.

For hee, nature hath taught manne, to take his owne, and should euerie one be to haue vnto an other, as he should haue vnto

would every one so to doe vnto another, as he would be doon vnto himselfe. For whereas rain inuagratly all so like the sunne shyneth indifferently ouer all: the fruit of the earth increaseth equally. God inuagratly so, to bestowe our good but after the same sort, doing as duetie bindeth vs, & as necessity shall best require. yea, God graunteth his giftes diuersly among men, because he would man should knowe and feele, that man is borne for man, and that one hath hope of another. And therefore, though nature hath not stirred some yet through the experience that man hath, concerning his commodities, many haue turned the lawe of nature into an ordinance custome, and sold with the same, as though they were bound to it by a lawe. Afterward, the wiselome of paymers, and the feare of Gods threate, whiche was bittered by his wordes, forced men by a shame, by the allowance thinges confirmed by nature, & by beare with old custome, or els they should not onely suffer in the bodies, compassions punishment, but also lose their soules for a worse nature is a right, that phantasie hath not framed, but God hath graced, and giuen men power thereinto, whereof these are declined.

Religion, and acknowledging of God.
 Naturall loue to our children, and other.
 Thankfulnesse to all men.
 Gentlenesse, but be to withstande and reuenge.
 Ouerlance to the superiour.
 Assured and constant trauell in the things.

Religion is an humble worshipping of God, acknowledging hym, to be the creator of creatures, and the beneficent giver of all good thynges. Naturall loue, is an inward good will, that we beare to our parentes, to our children, or any other that bee nigh of kinne vnto vs, but not therewith, nor onely by our senses, thinking that like as we would loue our selues, so we should loue them, but also by likenesse of minde: and therefore generally we loue all, because all be like vnto vs: but yet we loue them mooste, that bothe in body and minde, be mooste like vnto vs. And wherby it cometh, that oft we are liberal, and bestow our goodnes vpon the meane, reckoning that they are all one with the both vs, and should not want to vs the same it, without our great

c.s.

rebuks,

Religion.

Naturall
loue.

The arte of Rhetorike.

**Thankful-
nesse.**

rebuke, and token of our moste unkinde dealing.

Thankfulnesse, is a requiting of loue, for loue, and will, for will, shewing to our frendes, the like goodnesse that we finde in them: yea, striving to passe them in kindnesse, saying neither tyme nor tide, to doe them good.

Stoutnesse.

Stoutnesse, to withstande and reuenge euill, is then bled, whē either we are like to haue harme, and dooe withstande it, or els when we haue suffered euill for the truth sake, and thereupon do reuenge it, or rather punishe the euill, whiche is in the main.

Reuerence.

Reuerence, is an humblenesse in ourwarde behauiour, when we doe our duetie to them, that are our betters, or vnto such as are called to serue the kyng, in some greates vocation.

**Assured and
constaunte
truth.**

Assured and constaunte truth is, when wee dooe beleue that those thynges, whiche are, or haue ben, or hereafter are about to be, can not otherwys be, by any meanes possible.

**Right by cus-
tome.**

That is right by custome, whiche longe tyme haue confirmed, beyng partly grounded vpon nature, and partly vpon reason, as where we are taught by nature, to knowe the ever liuyng God, and to worship hym in spirite, we turning natures lighte, into blinde custome, without Gods will, haue bled as length to beleue that he was really with vs, here in yearth, & worshipped hym not in spirite, but in copes, in candlestickes, in belles, in tapers, and in censers, in crosses, in baners, in shauen crownes, & long goones, & many good moxioes els, deuised onely by the phantasie of man, without the expresse will of God. The which childlike toles, tyme hath so long confirmed, that the truth is scant able to trie the trueth out, our hartes be so hard, & our wittes be so farre to seke. Again where wee see by nature, that euery one should deale truly: custome treaseth natures will, and maketh by auncient deuiceme, thynges to be fully obserued, whiche nature hath appointed.

Bargainyng.

And Commons, or equalitie.

Indgement giuen.

BArgainyng is, when two haue agreed, for the sale of some one thyng: the one will make his selloe to stande to the bargain, though it be to his neighbours vnderoyng, relying

relying upon this point, that a bargaine is a bargaine, and must stande without all exception; although nature requireth to haue thynges doon by conscience, and would that bargayning should be builded upon Justice, whereby an vpright dealing, and a charitable lone, is uttered amongst all men.

Commons or equalitie, is when the people by long tyme haue a ground, or any such thing among them, the whiche some of the will hope still, for custome sake, and not suffer it to be offered, and so turned to pasture, though they might gaine ten tymes the value: but such stubbornesse in keeping of commons, for custome sake, is not standing with Justice, because it is holden against al right.

Judgements given, is when a matter is confirmed by a Parliament, or a Lawe, determined by a Judge, vnto the whiche many badde stronge men will stande to dye for it, without consideration of any alteration, not remembryng the circumstances of thynges, and that tyme altereth good actes.

What is right by lawe, when the truth is uttered in iustifying, and commaunded to be kept, even as it is set forth by them.

2d) Fortitude, or manhode.

Fortitude, is a considerate hastardng upon daunger, and a willing harte to take paines, in behalfe of the right. Now, when can stoutnesse bee better used, then in a iuste maintenance of the Lawe, and constant crying of the truth: Of this vertue, there are foure branches.

- 1) Honourablenesse.
- 2) Stoutnesse.
- 3) Sufferaunce.
- 4) Continuance.

Honourablenesse, is a noble ordering of weightie matters, with a iustie harte, and a liberall vsing of his wealth, to the increase of honour.

Stoutnesse, is an assured truste in hymself, when he myndeth the compass of most weightie matters, and a courageous defendng of his cause.

Sufferaunce, is a willing and a long bearyng of trouble, and taking of paines: for the maintenance of vertue, and the wealth

c. y. of

Continuance

Continuance, in a steadfast and constant abiding, in a purpose of well advised matter, not yielding to any man in quest of the right.

Temperance

Temperance.
Temperance, is a wide surveying of affections, according to the will of reason, and a subduing of lusts unto the square of domesticity. *Yea,* and what one thing duty doth not mitigate, the firm moderate passions of our nature, then the present knowledge of right and wrong, and the full instruction appointed by a lawe, for allwaying the willfall: Of this vertue, there are three partes.

Obituary.

Genetics.

Robette.

Sobyloté.
Gentienelle.

Spoone, is a stopyng by differēce, the wilfulness of be-
 fire. Gentleness, is a calming of heate, when we begin
 to rage, and a towle behauiour in all our dooings.
Spoone, is an honest shamefastnesse, whereby we kepe a con-
 stante looke, and apper sober in all our outward doynge. Sober-
 enes is we should desire the do of all chee before us, to spoone in
 eschue, not onely the contraryes herof, but also auoide all such
 smiles, as by any meanes doe withholde us from well doynge.

After we haue perswaded our friends, that the laboe is honeste, byatyrng our arguments from the heape of vertues, we must go further with him, and byyng him in good belief, that this is very goodfull. For many one seeke not the knowledge of learning, for the goodnesse sake, but rather take paines for the gaine, which is the worst take byt. Take thoue the hope of lucre, and you shall se it so take any paines: no, not in the turnepede of the laboe. For although none should desire any trade of life, for the gaine sake, but euen as he hath, it is most necessary, for the holynessement of Gods glory, not passe in what estimacio thinges are had in this world, yet because they are all so weakes of witte, in our tender yeres, that we can not weygh with our felaxes, what is best, & our bodis to avoyde, that

that it looketh euer to be cherished, we take that, whiche is moſte gainfull for vs, & forſake that altogether, whiche we ought moſte to followe. So, that for lacke of honeſte meanes, and for wante of good order, the beſt waie is not uſed, neither is Gods honour, in our ſtill gorges remembred. I had rather (ſaid one) make my child a Cobler, then a Preacher, a Lankerd bearer, then a ſcholer. For what ſhall my ſonne ſeke for learning, when he ſhall neuer get thereby any liuyng: ſet my ſonne to that, whereby he maie get ſomewhat: Doe you not ſee, how euerie one catcheth, and pulleth, from the Church, what thei can: I feare me one daie, thei will plucke douer the Church and all. Call you this the Goſpell, when men ſeke onely to prouide for their bellies, and care not a groate, though thei ſoules goe to helle: A Patrone of a benefice, will haue a poore pygramme ſoule, to beare the name of a parſone, for twentie marke, or tenne pounde: and the Patrone hymſelf, will take vp for his ſharyare, as good as an hundred marks. Thus God is robbed, learning decayed, Englands diſhonoured, and honeſtie not regarded. The old Romaines, not yet knowing Chriſt and yet beyng ledde by a reuerent feare towarde GOD, made this Lawe. Sacrum ſacrone commendatum qui cliſperit, rapſorigne, parricida eſt. He that ſhall cloſely ſteale, or forcible take a waie that lyng, whiche is holie, or giuen to the holie place, is a murderer of his countrie. But what haue I ſaid: I haue a greater matter in hande, then wherof I was aware, my pen hath run on ner ſarre, when my leaſure ſerueth not, nor yet my wit is able, to talke this caſe in ſuche wiſe, as it ſhould be, and as the largeneſſe thereof requirerh. Therefore, to my lawier again, whom I doubt not to perſwade, but that he ſhall haue the deuill & all, if he learne apace, & doe as ſome haue doen befoze him. Therefore, I will ſhe we haue largely this poſſite eriedeth, that I maie haue him the ſoner, to take this matter in hande. The lawe therfoze, not onely byngeth muche gain with it, but alſo auanceth me, bothe to wiſdome, renomme, & honoz. All men ſhall ſeke his ſanoz, for his learning ſake, the beſt ſhall like his chynne, for his calling: and his wealth with his ſkil ſhalbe ſuche, that none ſhalbe able to worke hym as my wyng, ſome conſider profit, by theſe circumſtances folowynge.

The Romaines Lawes for Church dignities.

The arte of Rhetorike.

Circumstances
in obser-
uing profite.

Folke in ma-
ny, that go to
the Lawe.

Lawiers, ne-
uer dye beg-
gers.

To whom.
Whether.
Where.
Wherefore.

Whether can I be a better order, then these circumstances, minister vnto me. To whom therefore, is the lawe profitable: partly, to them that be best learned, that haue redieuites, and will take paines. Whether is the lawe profitable: Affordedly, bothe now and euermore, but especially in this age, where all men go together by the eares, for this matter, and that matter. Suche alteration hath ben heretofore, that hereafter nedes must ensue muche alteration. And where is all this a doe? Euen in little Englande, or in Westminster hall, where neuer yet wanted businesse, nor yet euer shall. Wherefore is the Lawe profitable? Undoubtedly, because no man could holde his owne, if there were not an order to state vs, & a lawe to restrain vs. And I praye you, who getteth the money? The lawier no doubt. And were not lawes somtymes cheaper bought, then got by the trial of a Lawe? Doe not men commonly for trifles fall out? Some for lopping of a tree spendes all that euer they haue, an other for a Cose that graileth vpon his ground, tries the lawe so harde, that he proues hymself a Canker. Now, when men bee so madde, is it not easie, to gette money among them. Undoubtedly, the lawier neuer dieth a begger. And no maruail. For an. C. beggers for him, and makes a waste all that they haue, to get that of hym, the whiche, the offerer he bestoweth; the more still he getteth. So that he gaineth allwayes, as well by encrease of learning, as by slopping his purse with money, whereas the other getteth a warine sunne often ryng, and a flappe with a fore talle, so; all that euer they haue spende. And why would they? For if it were to doe againe, they would dooe it: therefore, the Lawier can neuer want a liuing, till the yearth want men, and all be boide.

The Lawe easie to many, and harde to some.

3 Doubt not, but my lawier is perswaded, that the lawe is profitable, now muste I beare hym in hande, that it is an easie matter, to become a lawier. The whiche, if I shal be able

able to proue. I doubt not, but he will proue a good lawier, and that right shortly: the Lawe is grounde vpon reason. And what hardnesse is it for a man by reason, to finde out reason. That can not be strange vnto hym, the grounde whereof, is graffed in his heart. What, though the lawe be in a strange tongue, the wordes maye be got without any pain, when the matter self is chapp with ease. Tush, a little Lawe, will make a greates lawyer, and therefore, though it be much, to become excellēt, yet it is easie to get a task. And surely, for getting of money, a little wil doe as much good oētentimes, as a great deale. There is not a word in the lawe but it is a groat in the lawyers purse. I haue knowen diuers, that by familiar talking, & mounting together, haue come to right good learning, without any great booke skill, or much beating of their brain, by any close studie, or secret musing in their chamber. But where some saie, the lawe is very hard, and discourage yong men from the studie thereof, it is to bee vnderstande of suche, as will take no paines at all, nor yet mynde the knowledge thereof. For, what is not hard to man, when he wanteth will to doe his best, As good slepe, and late it is harde: as wake, and take no paines.

The Lawe. } Godlie.
Justice.
Necessarie.
Pleasant.

What needeth me, to proue the lawe to be godlie, iust, or necessarie, seying it is grounde vpon Gods wille, & all Lawes are made, for the mainteinnaunce of Justice. If we will not beleue, that it is necessarie, let vs haue rebellles againe, to disturbe the realme. Our nature is so sonde, that we knowe not the necessitie of a thing, till we finde some lacke of the same. Bowes are not esteemed, as thei haue been among vs Englishemen, but if we were ones well beaten by our enemies, we should sone knowe the want, and with seying the smarte, lamente muche our folie. Take awaie the Lawe, and take awaie our liues, for nothyng maintaineth our wealth, our health, and the sauegarde of our bodies, but the lawe of the realme, whereby the wicked are condemned, and the goodlie are defended.

Lawes maintain life.

1067. **PO**ur Epistle in perswade a yonge gentleman to marriage, this
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A best, you are wise enough of your self, though that singular wisdom of yours (make louping coline) and little nebes the aduise of other, yet either for that old frendship, whiche hath been betwixt vs, and continued with our age, euen from our crables, or for suche your greatt good turnes, bestowed at all tymes towarde me, or els for that sake kindred and alliance, whiche is betwixt vs: I thought my self thus muche to owe vnto you, if I would be suche a one in deede, as you euer haue take me, that is to saie, a man bothe frendly and thankful, to tell you frely (whatsoever I iudged to appertaine, either to the sauagard, or whorshippe of you, or any of yours) and willingly to warne you of thesame. We are better seen ostentpmes, in other mennes matters, then wee are in our owne. I haue felt often your aduise, in myne owne affaires, and haue founde it, to be fortunat vnto me as it was frendely. Now, if you will likewise in your owne matters, followe my counsaile, I truste it shall so come to passe, that neither I shall repente me, for that I haue giuen you counsaile, nor yet you shall forbinke your self, that you haue obeyed, and followed myne aduise.

There was at supper with me, the .xij. date of April, whē I late in the countrē, Antonius Baldus, a man (as you know) that most earnestly tendereth your welfare, & one that hath been alwaies of great acquaintance, and familiaritē with your sonne in lawe: a beaute feasse we had, and full of muche mourning. He tolde me, greatly to bothe our heauines, that your mother, that moste godly woman, was departed this life, & your sister being overcome with sorowes and heauinesse, had made her self a Nunne, so that in you onely, remaineth the hope of issue, and maintenāce of your stocke. Whereupon your frendes with one consent, haue offered you in marriage, a gētlswoman of a good house, and muche wealth, faire of boote, verie well brought vp, & suche a one, as loneth you with all her harte. But you (either for your late sorowes, whiche you haue in freshe remembrance, or els for religion sake) haue so purposed to liue a single life, that neither can you so longe of your stocke,

Locke, neither for desire of life, nor yet for any entreatie of your
 frendes can make, either by praying, or by weeping; he brought to
 change your mynde. And yet notwithstanding all this, (if you
 will folowe my counsaile) you shalbe of an other mynde, and less
 wyng to lye single, whiche bothe is harrain, and smally agreying
 with the state of mannes nature, you shal give your selfe whollie
 to mosse holie wedlocke. And for this parte, I will neither wishe,
 that the lone of your frendes (whiche els ought to overcome your
 nature) nor yet mine authorite, that I haue ouer you, should doe
 me any good at all, to cōpasse this my cognesse, if I shall not proue
 vnto you by most plain reasons that it will be bothe muche more
 honest, more profitable, and also mosse pleasaunt for you, to mary
 then to lye otherwise, so as, what will you saie, if I proue it also,
 to be necessarie for you, at this time to marie. And first of all, if ho-
 nestie maie moue you in this matter (the whiche among all good
 men, ought to be of muche weight) what is more honest then Ma-
 trimonie, the whiche Christe hymself did make honeste, when not
 onely he, bouchsaied to be at the marlage with his mother, but al
 so did cōsecrate the marlage feast, with the first miracle, that euer
 he did vpon yearth: What is more holie then matrimonie, whiche
 the creator of all thinges did institute, did sanctifie, and make holy, &
 nature it selfe did establishe: What is more praise worthy, than that
 thing, the whiche, whosoever shall dispysse, is condēpned straight
 for an heretike: Matrimonie, is eue as honozable, as the name of
 an heretike, is thought shamefull. What is more right, or mete,
 then to giue that vnto the posteritee, the whiche we haue receiued
 of our auncesters: What is more inconsiderate, then vnder the de-
 sire of holinesse, to eschue that as vndoly, whiche God hymself, the
 fountaine and father of all holinesse, would haue to be compted is
 mosse holie: What is more vnnaturally, then that man should go a-
 gainst, the lawes of mankinde: What is more vnthankfull, then
 to deny that vnto yonglynges, the whiche (if thou haddest not re-
 ceiued of thine elders) thou couldest not haue been the man liuing
 able to haue denied it vnto them. What if you would knowe, who
 was the first fōnder of marlage, you shal vnderstand, that it came
 not by by Licurgus, nor yet by Moyses, nor yet by Solon; but it was
 first

Praise worthy
 this to marie.

Right and
 mete to mary

Marriage
 first made
 by God.

After man
was made
the woman
was ioyned
vnto hym.

Matrimonic
renued after
the floode,

Natures
woozke allo-
wed by gods
woozke.

first ordeined and instituted, by the chief founder of all thynges,
continued by the same, made honorable, & made holy by the same.
For, at the first, when he made man of the yearth, he did perceive,
that his life should be miserable, and vnlawerie, except he ioyned
vnto him as mate vnto him. Whereupon he did not make the wife vpon
the same state, whereof he made man: but he made her of Adams
ribbes, to the ende we might plainly vnderstande, that nothing
ought to be more deare vnto vs, than our wife, nothing more ioynt
vnto vs, nothing suter ioined, and (as a mā would say) suter glued
together. The self same God, after the generall flood, being
reconciled to mankinde, is said, to proclaim this lawe first of all,
not that men should liue single, but that they should increase, be
multiplied, & fill the yearth. But how I praye you could this thing
be, sauing by marriage, and lawfull coynyng together? And thus,
least we should alledge here, either the libertie of apostles lawe, or
els the necessitie of that tyme: what other meangng els hath that
common, & commendable report of Chrysle in the Gospell, for this
cause (saith he) shal mā leaue father & mother, & cleane to his wife.
And what is more holy, then the reuerence & loue, due vnto parents?
And yet the truth promised in matrimony, is preferred before
it, & by whose meanes: Mary by God himself, at what time? For
soth not onely among the Iewes, but also among the Christians.
When forsake father & mother, and takes the selues toholie to their
wines. The sonne being past. xx. yeres, is free & at libertie. Yea,
the sonne being abdicated, becometh no sonne. But it is death
onely, that parteth married folke, if yet death doeth part the. Now,
if the other sacramentes (wherevnto the church of Christ chiefly
leaneth) be reuerently vled: who dooeth not see, that this sacra-
ment, should haue the moste reuerence of all, the whiche was in-
stituted of God, & that first and before all other. As for the other,
they were instituted by yearth, this was ordeined in Paradise: the
other was giuen for a remedy, this was appointed for the folow-
ing of selficitie: the other was applied to mannes nature, after the
fall, this onely was giuen, when man was in moste perfect state.
If we compare those lawes god: that mortall men haue enacted, shal
not the lawe of Matrimonic be moste holy, whiche has haue recei-

word of hym; by whome we haue receiued life, the whiche lawe was
 then together sworne, when man was first created, and lastly so
 strengthon this lawe, with an example and deed done. Christ be-
 ying a yong man (as the Roster sayeth) was called to a marriage, Marriage
beautified by
a miracle.
 and came thither willingly with his mother, and not onely was
 he there present, but also he did honest the feaste, with a wonder-
 full mannaile, beginning first, in none other place, to worke his
 mothers, and to doe his miracles, till by then I praye you (tell me;
 I saye) how happeneth it, that Christ sae here marriage. As though
 good sir, there are not many thynges in Christ, at the whiche we
 ought rather to marvail, then seke to soloue. He was boyme, and
 had no father, he came into this world, without his mothers pain-
 full trauaile, he came out of the grane, when it was closed vp,
 what is not in hym aboue nature. Let these thynges bee proper
 vnto him. Let vs that liue within the hoodes of nature, reuenge
 these thynges that are aboue nature, and soloue suche thynges, as
 are within our reache, suche as wee are able to compass. But yet
 (you saie) he should be boyme of a virgin; of a virgin (I graunt) but
 yet of a married virgin. A virgin being a mother, did most become
 God, and being married, she shewed what was best for vs to doe.
 Virginitie did become her, who being undefiled, brought hym
 forth by heauenly inspiraciō, that was undefiled. And yet Ioseph
 being her husbāde, doeth commend vnto vs, the lawe of chaste
 wedlock. Yea, how could he better set out the societie in wedlock,
 then that willing to declare & secrete societie of his diuine nature
 with the bovie and soule of man, whiche is wonderfull, euen to the
 beaurly angels, & to shewe his vnspēakable & ever abiding love,
 toward his church: he doeth call himself the brydegrome, and her
 the bryde. Greate is the sacrament of Patrimonie (saierh Paule)
 betwixt Christ and his churche. If there had been vnder heauen,
 any holier yoke, if there had been any moze religious coneuant
 then is Patrimonie, without doubt therample thereof had been
 vised. But what like thing do you read in all scripture, of the sin-
 gle life? The Apostle S. Paule in the 13 Chapter of his Epistle to
 the Hebrues, calleth Patrimonie honorable among al men, & the
 best undefiled; yet the single life, is not so muche as ones named
Marriage ho-
nourable,
in

in the same place, and shee are not borne withall, that live single, except thei make some recompence, with doing some great thing. For els, if a man folowynge the lawe of nature, doe labour to get children, he is to be protected before him; that timeth still unmarried, for none other ende, but because he would be out of trouble, & live more free. We doe read, that such as are in vertue & chaste of their body, and live a virgines life, have been praised: but the single life was never praised of it self. So to, agayn the lawe of Moses, accurseth the barrennesse of married folke, and we do read that some were excommunicated, for the same purpose, banished from the altar. And whetsoe I praise your Marie sir, because that shee like vnpollutable persones, and liuyng onely to their selues, did not increase the world with any issue. In Deuteronomi, it was the chiefeest toke of Gods blessinges vnto the Israelites, that none should be barren among the, neither man, nor yet woman. And Lia is thought to be out of Gods favour, because she could not bring forth the children. Yea, and the Psalme of David 128 it is chapt one of the chiefeest partes of blisse, to be a fruitfull woman. The wife (saith the Psalme) shal be plentifull, like a vine, and the children like the boughes of Olives, round about thy table. Then if the lawe doe condemne, and bitterly disallowe barren matrimonie, it hath alwaies muche more condemned, the single life of batchelaires. If the faulte of nature, hath not escaped blame, the will of man can neuer want rebukes. If thei are accursed, & would haue children, and can get none, what deserue thei, which neuer trauaile to escape barrennesse? The Hebrewes had suche a reuerence to married folke, that he whiche had married a wife, the same yere should not be forced to go on warfare. A citie is like to fall to ruine, except there be watchmen, to defende it with armour. But assured destruction must here needs folowe, excepte men thzough the benefite of mariage, supplie issue, the which thzough mortallitee, doe from time to time decaye. Quert and besides this, the Romans did late a penaltie vpon their backe, that liued a single life yea, thei would not suffer them, to beare any office in the common weale. But thei that had increased the world with issue, had a reward by common assente, as men that did deserue well of their countree.

Deutero. xj.

Lia.

Hebrewes
Lawe for
married folke.Plutarchus
in the life of
Cato.

countre. The olden lawes did appoint penalties, for such an
 viced singles: the toliche although they were qualified by Constan-
 cius the Emperour, in the fauour of Chrestes religion: yet these la-
 wes do declare, how little it is for the common weales aduance-
 ment, that either a citie should be lesned, for lone of sole life, or els
 that the countre should be filled full of bastarden. And besides this
 the Emperour Augustus, being a seze punisher of euill behauior,
 examined a soldour, because he did not marie his wife, according
 to the lawes, the toliche soldour had hardly escaped iudgement,
 if he had not got three chyldren by her. And in this point doe the
 lawes of the Emperours, seme fauourable to married folke, that
 they abrogate suche lawes, as were proclaimed to be hepte, and
 brought in by Miscella; and would that after the penaltie were
 remitted, suche covenantes being made againste all right and
 conscience, should also be taken of none effecte, and as voids in the
 lawe. Over and besides this, Vlpianus dooeth declare, that the
 matter of Dowries was enermoze, and in all places, the chiefeſte
 above all other, the toliche should neuer haue been so, except there
 came to the common weale, some speciall profite by marriage.
 Marriage hath ever been reuerenced: but fruitfulnessse of bodie,
 hath be muche moze: for so lone as one got the name of a father,
 there descended not onely vnto him, inheritance of lande. but al
 bequestes, and goodes of suche his frendes, as died intestate. The
 toliche thyng appeareth plaine, by the Satyre Poete.

Augustus
Cesar.

Miscella.

Vlpianus.

Through me thou art made, an heire to haue lande,

Thou hast all bequestes one with an other:

Iumenall.

All goodes and cattell are come to thy hande,

Yea, goodes intestate, thou shalt haue sure.

Now, he that hath .iij. chyldren, was moze fauoured, for he was
 exempted fro all outward ambassages. Again, he that had v. chil-
 dren, was discharged, and free from all personall office: as to haue
 the gouernance, or patronage of yong gentlemen, the toliche in
 those daies, was a great charge, & full of paines, without any pro-
 fite at all. He that had .xij. chyldren, was free by the Emperour Lu-
 lianus lawe, not onely fro being a man of armes, or a capitaine o-
 ner hoysmen, but also from all other offices in the commo weale.

And

The arte of Rhetorike.

And the wise founders of all lawes, give good reason, why such fauour was shewed to married folke. For what is more blessing, then to line ever? Now, whereas nature hath denied this, Patrimonie dooeth give it, by a certaine height, so muche as maile bee. Will he dooeth not desire to be buried, and line through same, emby men hereafter? Now, there is no building of pillars, no creating of arches, no blasing of armes, that doeth more set for the a mannes name, then doeth thincrase of childre. Albinus obtained his purple of the Emperour Adrian, for none other desert of his, but that he had begot an housful of children. And therefore the Emperour (to the hinderance of his treasure) suffered the childre to enter wholy vpon their fathers possessions, so muche as he knewe well, that his realme was more strenghtened with increase of children, then with store of money. Again, all other lawes, are neither agreeing for all countries, nor yet vled at all tyme. Licurgus made a lawe, that they whiche married not, should be kept in Sommer, from the sight of stage plaies, and other wonderfull shewes, and in Winter, they should goe naked about the market place, and accursing themselves, they should confesse openly, that they had fastly defrauded such punishment, because they did not line, according to the lawes. And without any more a doe, will ye knowe, how muche our old auncestours heretofore esteemed Patrimonie: Wee ye wel and consider the punishmente, for breaking of Wedlocke. The Grekes heretofore thought it mete, to punish the breach of Patrimonie with battaile, that continued ten yeres. And, moreover not onely by the Romane lawe, but also by the Hebrues & straungers, aduonterous persones were punished with death. If a thief payed. iij. times the value of that, whiche he tooke a waile, he was deliuered: but an aduonterers offence, was punished with the sworde. Among the Hebrues, the people stoned the aduonterers to death, with their owne handes, because they had broken that, without which the world could not continue. And yet they thought not, this soe lawe sufficient enough, but graunted further, to run him through without lawe, that was take in aduontrie, as who should saie, they graunted that the grief of married folke, the which they would hardly graunt to him, that stood in his owne defence

for

Licurgus
lawe against
unmarried
folke.

Punishmentes
appointed
for breaking
of wedlocke.
The Grecians
renewement
for aduontrie

The Hebrues
stoned ad-
uonterers.

Lawfull for
the married
man among
the Hebrues,
to kill the ad-
uonterer.

to; safeguard of his life, as though he offered more haiondly, that
toke a mannes wife, then he did, that toke a waite a mannes life.
Assuredly, we clocke must needs seme to bee a mosse holy thyng,
consideryng that beyng ones broken, it must needs bee purged
with mannes blood: the renenger wherof, is not forced to abide,
either laue, or Iudge, the whiche libertie is not graunted any, to
bte vps him that hath killed, either his father, or his mother. But
what do we with these laues wytt? This is the laue of nature
not wytt in the tables of byasse, but firmly painted in our min-
des: the whiche laue, whosoener doeth not obeye, he is not woo-
thy to be called a man, muche lesse shall he be compted a citizen.
For, if to line well (as the Stoikes wyttely do dispute) is to folowe
the course of nature: what thyng is so agreyng with nature, as
Matrimonie? For there is nothyng so naturall, not onely vnto
man kinde, but also vnto all other liuyng creatures, as it is for e-
very one of them, to hepe their owne kinde from decaye, and the-
roove increase of issue, to make their whole kinde immortall. The
whiche thyng (all men knowe) can neuer bee doen without wed-
locke, and carnall copulation. It were a soule thyng, that vnto
beastes, should obey the laue of nature, and men like Ciantes,
should fight against nature. Whose worke, if we would narow-
ly looke vpon, we shall perceiue that in all thynges here vpon
earth, the would there should be a certaine spice of marriage.

Matrimonie
naturalle.

I will not speake now of Trees, wherein (as Plinie most cer-
tainly wytteth) there is found marriage, with some manifest diffe-
rence of bothe kindes, that except the husband tree, doe leane with
his boughes, even as though he should desire copulation, vpon
the women trees, growyng rounde about him: yet would els al-
together waie barraine. The same Plinie also doeth report, that
certaine ancours doe thinke, there is bothe Male, and Female,
in all thynges that the earth yeldeth.

Marriage a-
mong trees,

I will not speake of precious stones, wherein the same ancours
affirmeth, and yet not be onely neither, that there is bothe male,
and female among them. And I praye you, hath not God so knit
all thynges together, with certaine lynes. that one euery smeth
to haue needs of an other? What saie you of the whole or firmam-
ment,

Marriage a-
mong precie-
ous stones,

The arte of Rhetorike.

Marriage be-
twene the fir-
mament, and
the earth.

The fable of
Giantes,
that fought
against na-
ture.

Orpheus.

The moste
wicked can
not chuse but
allowe ma-
riage.

mente, that is euer stirring, with continuall mouing: Doeth it not plase the parte of a husbando: while he is possit by the earth, the mother of all thinges, and maketh it fruitfull, with casting seede (as a man would saie) vpon it. But I thinke it ouer tedious, to run ouer all thynges. And to what ende are these thinges spoken: I thinke fir, because we might vnderstande, that through marriage, all thinges are, and do still continue, and without the same, all thinges doe decaye, and come to nought. The old auncient and moste wise Poetes doe teine (who had euer a desire, vnder the colour of fables, to set forth the preceptes of philosophie) that the Gigantes, which had snakes feete, and were borne of the earth, builded greate hilles, that mounted vp to heauen: minding thereby, to be at bitter defiance with God, and all his Angels. And what meaneth this fable: I thinke, it sheweth vnto vs, that certain fierce and sauage men, suche as were vnknoen, could not abide wedlocke; for any worldes good, & therefore, they were stricken downe bealong with lightning, that is to saie: they were utterly destroyed when they sought to eschue that, whereby the weale and safeguard of all mankind, onely doeth consist. Now againe, the same Poetes do declare, that Orpheus the Thracian and minstrell did singe and make soft, with his pleasaunt melody, the moste hard rocks & stones. And what is their meaning herein: Assuredly nothing els, but that the wise and well spoken man, did call backe, hard harted men, suche as liued abrode like beastes, from open whoredome, and brought them to liue, after the moste holy lawes of matrimonie. Thus we see plainly, that suche a one as hath no minde of marriage, seemeth to bee no man, but rather a stone, an enemy to nature, a rebell to God hymself, seeking through his stone to lie, his laste ende and destruction. Well, let vs go on still (saying we are fallen into fables, that are not fables altogether) vnto the same Orpheus, in the middes of helle, forced Pluto hymself, and all the Deuilles there, to graunte hym leaue to carry awaie his wife Eurydice: what other thinge dooe we thinke; that the Poetes meant, but onely to set forth vnto vs, the loue in wedlocke, the which euen among the deuilles, was counted good and goodly. And this also makes well for the purpose; that in olde tyme they

thei made Iupiter Gamelius, the God of mariage, and Iuno Lucina, ladie midwiffe, to helpe suche women as labored in childe bed, beyng fondly deceined, and superstitiously erryng, in namyng of the Gods, and yet not misyng the truthe: in declaring that Matrimonie is an holie thing, and meete for the woxtbinesse thereof, that the Gods in heauē, should haue care ouer it. Among diuerse countries, and diuerse men, there haue been diuerse Lawes and customes vsed. Yet was there neuer any countrie so sauage, none so farre frō all humanitie, where the name of wedlocke was not compted holy, and had in greates reuerence. This the Thracian, this the Sarmate, this the Indian, this the Grecian, this the Latin, yea, this the Britaine that dwelleth in the furthest parte of all the world, or if there be any that dwell beyonde them, haue ever compted to be most holy. And why for Marie, because that thing must needes bee common to all, whiche the common mother bnto all, hath grafted in vs all, and hath so thoroughly grafted the same in vs, that not onely stockdones and pigions, but also the most wilde beastes, haue a naturall felyng of this thyng. For the Lions are gentle, against the Lionesse. The Tygers fight for sauygarde of their yonge whelpes. The Ass runnes through the hotte fire (whiche is made to kepe her a waie) for sauygard of her issue. And this thei cal the lawe of nature, the whiche as it is of moste strenght and force, so it spredeth abrode moste largely. Wherefore, as he is compted no good gardener, that beyng content with thinges present, doeth diligently ppoine his old trees, & hath no regard, either to ympe or graffe yonge settes: because the self same Orchard (though it be neuer so well trimmed) must nedes decaye in tyme, and all the trees die within fewe yeres: so he is not to be compted halfe a diligent citezen, that beyng content with the present multitude, hath no regard to increase the number. Therefore, there is no one man, that euer hath been compted a woxtby citezen, who hath not labored to get children, & sought to bring the vp in godlines.

Among the Hebrues, and the Persians, he was moste comended, that had moste wiues, as though the countrie was moste beholding to him, that increased the same with the greatest number of children. Does you seeke to bee compted more holie then Aba-

All nations
euer esteemed
mariage.

The hebrues
and Persians
had a number
of wiues.

d. j.

ham

The arte of Rhetorike.

Abraham.

Jacob.

Salomon.
Socrates.

ham hymself: Well, he should neuer haue been counted the fa-
ther of many nations, and that thorough gods furtheraunce, if he
had so; bozne the companie of his wife. Doe you looke to be re-
med moze deuoute, then Jacob? He doubteth nothing to ransom
Rachell from her greate bondage. Will you bee taken so; wisser
then Salomon? And yet I praise you, what a nuber of wines kepte
he in one house? Will you be compted moze chaste then Socrates,
whp is reported to beare at home with Zätippe, that very she w,
and yet not so muche therfoze (as he is wonte to telle, accordyng to
his old maner) bicause he might learne pacienes at home, but also
bicause he might not seme to come behind with his duty, in doing
the will of nature. For he beyng a man, suche a one (as Appollo
iudged him by his oracle to be wise) did well perceiue that he was
gotte so; thys cause, bozne so; this cause, and therfoze bound to
yeld so much vnto nature. For, if the olde auncient Philosophers
haue saied wel, if our Diuines haue proued the thing not without
reason, if it be vled euery where, so; a common prouerbe, and al-
moste in euery mannes mouth, that neither God, no; yet Nature,
did euer make any thing in vaine. Why did he geue vs such mem-
bers, how happeneth we haue suche luste, and suche power to get
issue, if the single life & none other bee altogether praise worthy?
If one should bestowe vpon you, a verie good thing: as a Bowe,
a Coate, or a Sworde, all men would thinke you were not wo;-
thy to haue the thyng, if either you coulde not, or you would not
vse it, and occupie it. And where as al other thynges, are ordeined
vpon suche greate considerations, it is not like, that nature slept,
or so; ate her self, when she made this one thing. And now, hers
will some saie, that this foule and filthie desire, and stirring vnto
luste, came neuer in by Nature, but through sinne: so; whose
wozdes I passe not a strawe, sayng their saynges are as false,
as God is true. For I praise you, was not Patrimonie Instituted
(whose woozke can not be dooen, without these members) befoze
there was any sinne. And again, whene haue al other brute bea-
stes their prouocations? Of Nature, or of sinne? A manne would
thinke, thei had them of Nature. But shall I tell you at a wo;de,
wee make that filthie, by oure owne imagination, whiche of the
owne

of one nature, is god and goodlie. Or els, if we will examine matters not according to the opinio of men, but weigh them as they are, of their owne nature (how chaiceth it, that we thinke it lesse filthy, to eate, to chewe, to digesse, to emptye the bodie, and to sleepe, then it is to vse carnall copulation, suche as is lawfull, and permitted. Pale sir (you will saie) we muste solowe vertue, rather then nature. A gentle dishe. As though any thyng can be called vertue, that is contrary vnto nature: assuredly, there is nothing, that can be perfectly got, either throught labour, or throught learning, if manne ground not his doynge, altogether vpon nature.

But you will liue an Apostles life, suche as some of them did, that liued single, & exhorted other to the same kinde of life. Truly, let them followe the Apostles, that are Apostles in deede, whose office, seying it is both to teache, and bying vp the people in Gods doctrine: they are not able to discharge their duties, bothe to their flocke, and their wife and familie: although it is well knowen, that some of the Apostles had wiues. But be it that bishoppes liue single, or graunte we them, to haue no wiues. What, doe ye followe the profession of the Apostles, being one that is farthest in life, from their vocation, being bothe a Temporal manne, and one that liueth of your owne. They had this wardon granted them, to be cleane holde from mariage, to the ende they might be at leasure, to gette vnto Christe, a more plentifull number of his children. Let this be the order of priestes and Monkes, who be like haue entred into Religion, and rule of the Celens (suche as among the Iewes lothed mariage) but your calling is an other mate. Nay, but (you will saie) Christ himself hath comended them blessed, which haue gelded them selues, for the kyngdome of GOD. Sir, I am content to admytte the auctorite, but thus I erre in the meaning. Firste, I thinke that this doctrine of Christe, did chiefly belonge vnto that tyme, when it behooued them chiefly to bee holde of all cares, and businesse of this worlde. They were faine to traualle into all places, for the persecutours were euer ready to lase handes on them. But now the worlde is so, that a man can finde in no place, the hyghnesse of behauior lesse stained, then among married folke.

The arte of Rhetorike.

Let the swarmes of Ponkes and Gunnes, set forth their order
never so muche, let them boaste and bragge, their bealies fall, of
their Ceremonies and church service, wherein thei chiefly passe
all other: yet is wedlocke (heyng well and truly kept, a moste ho-
ly kinde of life. Againe, would to God thei were gelded in verie
deeds, whatsoever thei be, that colour their noughtie liuyng, with
suche a ioyly name of geldyng, liuyng in muche more filthie lust,
vnder the cloke and pzetence of chastitie. Neither can I repoze so
very shame, into how filthie offices thei do often fall, that wil not
use that remedy, whiche nature hath graunted vnto man. And
laste of all, where do you reade, that euer Christ commaunded any
man to liue single, and yet he doeth openly forbid diuorcement.

Widdest
marriage,

Then he doeth not worst of all (in my iudgement) for the Com-
mon weale of mankinde, that graunted libertie vnto Widdest:
yea, and Ponkes also (if neede be) to marie, and to take the to their
wives, namely, sayng there is suche an vnreasonable number e-
uery where, among whom I paise you how many be there, that
liue chaste. How muche better were it, to turne their concubines
into wives, that where as thei haue them now, to their greates
shame, with an vnguiete conscience, thei might haue the other
openly, with good repoze, and gette children, and also hyng
them by godlie, of whom, thei them selues, not onely might not
be ashamed, but also might be accompted honeste men for them.
And I thinke the Bishoppes officers, would haue procured this
matter long ago, if thei had not founde greater gaires, by Widi-
des lemmans, then thei were like to haue by Widdestes wives.

Virginitie.

But virginitie forsothe, is an heauenly thyng, it is an Angels
life. I answer, wedlocke is a manly thyng, suche as is mete for
man. And I talke now as man, vnto man. I graunt you, that vir-
ginitie is a thing praise woorthie, but so far I am content, to speake
in praise of it, if it be not so praised, as though the world should alto-
gether folowe it, for if men commonly should begin to like it, what
thing could be trusted more perillous to a common weale, then vir-
ginitie. Now, be it that other deserue greates praise, for their mai-
ended, you notwithstanding, can not want greates rebuke, sayng
it lieth in your haies, to kepe that house fro decaye, wherof you li-
neally

neally descended, and to continue: As if the name of your ancestors,
 who deserue moste worthily to be knowne for ever. And last of al
 he deserueth as muche praise, as thei whiche kepe their maiden-
 hoder: that kepes hymself true to his wife, and marieth rather for
 increase of childre, then to satiffie his luste. For, if a brother be com-
 manded to stirre up siede to his brother, that dieth without issue,
 will you suffer the hope of all your stocke to decaye, namely, sayng
 there is none other of your name and stocke, but your self alone, to
 continue the posteritee. I knowe well enough, that the aunciente
 fathers haue set forth in greate volumes, the praise of virginitee
 among whom, Hierom doeth so take on, and praise it so muche
 aboue the widdowes, that he fell in maner to depaue his Parimonte,
 and therefore was requited of goodie hushoppes, to call backe his
 widdowes, that he had spoken. But let vs heare with suche heate for
 that time sake, I would wishe now, that thei, whiche exhort yong
 folke euer where, and without respecte (suche as yet knowe not
 theim selues) to liue a single life, and to proffesse Virginitee: that
 thei would bestowe the same labour, in setting forth the descrip-
 tion of chaste and pure wedlocke. And yet those bodiees that are in
 suche greate loue with Virginitee, are well contented that men
 should fight against the Turkes, whiche in number are infinitely
 greater then we are. And now if these men thinke right in this
 behalfe, it must needs be thought right good and goodlie, to labo-
 rously for children getting, and to substitute youth from time
 to time, for the maintenance of warre: Excepte peraduenture
 thei thinke that Connes, Wiles, Pikes, and Janies, should be
 provided for battaile, and that men stande in no neede at all with
 them. Thei also allow it well, that thei should kill miserrant and
 wretched parentes, that the rather their children not knowing of
 it might be baptised and made christians. Now if this be right and
 lawfull, how muche more gentleness were it to haue childre bap-
 tised, beeing boyne in lawfull marriage. There is no nation so sa-
 uage, nor yet so hard hearted, within the whole world, but the same
 abhorreth murdereng of infants: as new borne habra. Kinges al-
 so as yong milens, doe this with yong the moste straightly, all such
 as like meares to be deliuered before their time, or thei should be to

Hieromes
 praise vpon
 virginitie.

The arte of Rhetorike.

16
Heb. 11. 26

Hebrues.

ware barrenne, and neuer to beare childe. What is the reason
Marie thei conuict small difference betwixt hym, that killeth the
childe, so lone as it beginneth to quicken: and the other that sekerth
all meanes possible, neuer to haue any childe at all. The self same
thing, that either soothereth and dyeth a waile thy bodie, or els pun-
tristeth within thee, and so hurteth greatly thy healtie, yea, that
self same, whiche falleth from thee in sleepe, would haue been a ma
if thou thy self haddest been a manne. The Heb:ues abhorre that
manne, and wishe hym Gods curse, that (being commaunded to
Marie, with the wife of his dedde brother) did cast his seede vpon the
grounde, leaue any issue should be had, & he was euer thought vn-
worthy to liue here vpon earth, that would not suffer that childe
to liue, whiche was quicke in the mothers wombe. But I praise
you, how little dooe thei swaue from this offence, whiche bynde
them selues to liue barren, all the daies of their life. Doe thei not
seme to kill as many men, as were like to haue been boyme, if thei
had bestowed their induours, to haue got children: Now I praise
you, if a man had lande that were very fat & fertile, and suffered the
same for lacke of manering, so: euer to waue barre, should be not
as: were he not worthy to be punished by the lawes, considering
it is so: the common weales behoue, that every man should well
and truly husbandle his owne. If that man be punished, who lit-
tle heedeth the maintenance of his tillage, the which although it
be neuer so well manered, yet it yeldeth nothing els but weeds,
barley, beanes, and peason: what punishment is he worthy to suf-
fer, that refuseth to plough that lande, which being tilled, yeldeth
children. And so: ploughing lande, it is nothing els, but painfull
tolling frō time to time, but in getting children, there is pleasure
whiche being ordeined, as a reedy reward to paymes taking, maketh
a short traualle so: al the tillage. Therefore if the working of na-
ture, if honestie, if vertue, if inward zeale, if godlines, if dutie may
moue you, why can you not abide that, whiche God hath ordeined,
nature hath established, reason doeth counsaile, Gods word and
mans word doe commend, all lawes doe commaunde, the con-
sent of all nations doeth allowe, whereunto also the example of all
godly men doeth exhort you. That if every honest ma should desire
many

many thynges, that are moſte painfull for none other cauſe, but
 onely for: & that are honeſt, no doubt but matrimony ought about
 all other, moſt of al to be deſired, as & which we maie doubt, whe-
 ther it haue moze honeſtie in it, or bying moze delight & pleaſure
 with it. For what can be moze pleaſant, then to liue with her, with
 whoſe not onely you ſhal be ioined in felowſhip of faithfullnes, and
 moſte hartie good will, but alſo you ſhal be coupled together moſt
 aſſuredly, with the companie of bothe your bodies: If we compe
 that greates pleaſure, whiche we receiue of the good will of our fre-
 des and acquaintance, how pleaſant a thing is it aboue al other
 to haue one, with whoſe you maie breake the botome of your hart,
 with whom ye maie talke as freely, as with your ſelf, into whoſe
 truſt, you maie ſafely commit your ſelf, ſuche a one as thinkeſt all
 your goodes to be her charge. Now what an heauy bliſſe (trou-
 ble you) is the companie of man & wiſe together, ſeyng that in all the
 world, there can nothing be founde, either of greater weight and
 worthines, or els of moze ſtrength & aſſurance. For with frendes
 we loope onely with the in good will, & faithfullneſſe of minde, but
 with a wiſe, we are matched together, both in hart & mind, in bo-
 dy & ſoule, ſealed together with the bond & league of an holy ſacra-
 ment, & parting al the goodes we haue, indifferently betwixt vs. A-
 gain, when other are matched together in frendſhip, do we not ſe
 what diſſembling thei be, what falſhood thei prauiſe, & what de-
 ceiptfull partes thei play: yea, ſuch thoſe whoſe we thinke to be our
 moſt aſſured frendes, as ſwallowes ſle away when ſomer is paſſ
 ſo thei hide their heddes, when fortune giueth to fallie. And oft ti-
 mes when we get a new frend, we ſtraight forſake our old. We
 heare tel of very few, & haue continued frendes, euen til their laſt
 end. Whereas & faithfullnes of a wiſe, is not ſtained with deceit,
 nor buſked with any diſſembling, nor yet parted with any chaunge
 of the world, but diſſerued at laſt by death onely, no not by death
 neither. We forſake & ſettes light by father & mother, ſiſter & bro-
 ther for your ſake, & for your loue only. We onely paſſeth by you
 the puts her truſt in you, & leaneſt wholly by you, yea ſhe deſires
 to die with you. Haue you any worldly ſubſtance: you haue one
 & will maintain it, you haue one & will increaſe it. Haue you none
 d. iij. you

The arte of Rhetorike.

you haue a wife that will gette it. If you liue in prosperitie, your
type is doubled: if the worlde go not with you, you haue a wife to
put you in good comfort, to be at your commandement, and ready to
serue your desire, & to wishe that such euill as hath happened vnto
you, might chaunce vnto her self. And doe you thinke that any
pleasure in all the worlde, is able to be compared with such a goodly
fellowship, & famillier lining together? If you heere home, your wife
is at hand to keepe your company, the rather that you might feele no
wearienes of lining all alone, if you ride forth, you haue a wife to
bid you fare well with a kisse, longing mince for you, being from
home, and glad to bid you welcome home, at your next returne. A
sweete mate in your youth, a thankfull comfort in your age. Every
societie or companyng together, is deliteful & wished for, by nature
of all men, so much as nature hath ordeined vs to be sociable,
friendly, & louing together. Now, how can this fellowship of man
and wife, be otherwise then moste pleasant, where all thinges are
common together betwixt them bothe. Now, I thinke he is moste
worthie, to be despised aboue all other, that is borne, as a man would
saie, for himself, that liueth to himself, that seeketh for himself, that
spareth for himself, maketh cost onely vpon himself, that loneth no
man, and no man loneth him. Would not a man thinke that such a
monster, were mete to be cast out of all mennes companye (with
Tymo that careth for no man) into the middell of the sea. Neither
doe I here bitter vnto you, these pleasures of the bodie, the whiche
whereas nature hath made to be moste pleasant vnto man, yet
these great witted men, rather hide them, and dissemble the (I can
not tel how) then bitterly condeigne them. And yet what is he that
is so slowe of witte, & so stopping of braine (I will not saie) block-
headed, or insensate, that is not moued with such pleasure, name-
ly if he maie haue his desire, without offence, either of God or man,
and without hinderance of his estimation. Truly, I would take
such a one, not to be a man but rather a very stone. Although this
pleasure of the bodie, is the least parte of all those good thynges,
that are in the blocke. But be it that you passe not vpon this plea-
sure, and thinke it unworthie for man to vse it, although in deede
we deserue not the name of man without it, but compute it among
the

*And a de-
ty hater of all
companye.*

the least and bittermoste poyson, that twelocke hath: now I wote
 you, what can be more hartely desired, then chaste loue, what can
 be more helpe, what can be more honest? And among all these plea-
 sures, you get vnto you a ioly sort of kinfolke, in whō you make
 take muche delight. You haue other parentes, other brethren, si-
 sterne, and nephues. Nature in deede can giue you but one father,
 and one mother: by mariage you gette vnto you an other father,
 and an other mother, who can not chuse, but loue you with all
 their hartes, as the whiche haue put into your handes, their owne
 flesh and blood. Now againe, what a ioye shall this be vnto you,
 when your moste faire wife, shall make you a father, in bring-
 inge forth a faire childe vnto you, where you shall haue a pretie little
 hope, running vp and downe your house, such a one as shall ex-
 presse your looks, and your wifes looks, such a one as shall call
 you dad, with his sweete lippynge wordes. Now laste of all, when
 you are thus linked in loue, the same shall be so fastened & bounde
 together, as though it were with the Adamante stone, that death
 it self can neuer be able to vndo it. Whise happie are they (as Ho-
 race) yea, more then thise happie are they, whom these sure ban-
 des doe holde, neither though they are by euill reporters, full ofte
 set a sunder, shall loue be vnloosed betwixte them twoo, till death
 them bothe depart. You haue them that shall comfort you, in your
 latter daies, that shall close vp your eyes, when God shall call you,
 that shall burie you, and fulfill all thinges belonging to your fu-
 nerrall, by whom you shall seme to be netue borne. For so long as
 they shall liue, you shall neuer be thought dead your self. The gods
 & fates that you haue got, go not to other heires, then to your
 owne. So that vnto suche as haue fulfilled al thinges, that belong
 vnto mans life, death it self can not seme better. Old age cometh
 vpo vs all, will we, or will we not, & this swaie nature pprovided for vs,
 that we should waie yong again in our childre, and nephues. For
 what man can be grieved, that he is old, when he seeth his owne con-
 tinuance, whiche he had bring a child, to appere liuely in his sonne?
 Death is ordeined for all mankind, & yet by this meanes onely,
 nature by her pprovidēce, mindeth vnto vs a certain immortallitee
 while the increaseth one thing vpo an other, eue as a yong grasse
 buddeth

Ep. 1.6 a
Christy

**Evill wives
happē to evill
men onely.**

**Jealousie vn-
knowne to
wisemen.**

Cornelia.

Richest wife

**Julia.
Porcia.
Artemesia.
Hippocratea.
Tertia**

husband out, when the old tree is cut downe. Neither can he seeme
to die, that when God calleth him, leaveth a yong childe behind
him. But I knowe well enough, what you saie to your self, all
this while of my long talke. Marriage is an happy thing, if al thin-
ges hap well, what and if one have a curst wife: What if she bee
light? What if his children be ingracious? Thus I se you will re-
member all suche men, as by marriage have ben blinded. Well,
go to it, tell as many as you can, & spare not: you shall find at these
times the faultes of the persones, & not the faultes of marriage. For
belene me, none have evill wives, but suche as are evill men. And
as for you sir, you maie chose a good wife, if ye list. But what if
she be crooked, and marde altogether, for lacke of good ordering.
A good honest wife, maie be made an evill woman, by a naughty
husbande, and an evill wife, hath been made a good woman, by
an honest man. Wee crye out of wives vntreuely, and accuse them
without cause. There is no man (if you will belene me) that ever
had an evill wife, but through his owne default. Now againe, an
honest father, bringeth forth the honest children, like vnto hymself.
Although even these children, how so ever they are borne, com-
monly become suche men, as their education & bringing by is. And as
for jealousie, you shall not neede to feare that fault at all. For none
bee troubled with suche a disease, but those onely that are foolish &
loners. Chast, goodlie, & lawfull loue, neuer knowe what jealousie
ment. What meane you to cal to your minde, & remember suche
foze tragedies, & dolefull dealinges, as have ben betwixt wā and
wife. Suche a woman being naught of her bodie, hath caused her
husband to lose his hed, an other hath poisoned her good man, the
third with her churlythe dealing (whiche her husbande could not
beare) hath ben his bitter vndoing, and brought him to his ende.
But I prae you sir, why do you not rather thinke by Cornelia,
wife vnto Tiberius Graccus? Why doe ye not minde that moste
worthy wife, or that most virtuous wā Alcestes? Why by remem-
ber ye not Iulia Pompeies wife, or Porcia Brutus wife? And why
not Artemesia, a woman moste worthy, ever to be remembred?
Why by not Hippocratea, wife vnto Mithridates kyng of Pontus?
Why do ye not call to remembrance, the gentle nature of Tertia
Acemilia?

A familiar why do ye not childe the faithfulness of Turia? why cometh not Lucretia & Lentula to your remembrance? And why not Arria? why not thousandes other, whose chastitie of life, and faithfulness towarde their husbands, could not be changed, no, not by death. A good woman (you will saie) is a rare bird, & hard to be found in all the worlde. Well then sir, imagine your self worthy to haue a rare wife, suche as fewe men haue. A good woman (saith the wisemā) is a good poeas. Be you bold to hope for suche a one, as is worthy your manners. The chettest point standeth in this what manner of woman you chuse, how you vse her, and how you order your self towarde her. But libertie (you will saie) is muche moze pleasant; for who soeuer is married, weareth fetters vpon his legges, or rather carrieth a clogge, the whiche he can neuer shake of, till death part their yokes. To this I answer, I can not see what pleasure a man shall haue, to liue alone. For if libertie be delitefull, I would thinke you should get a mate vnto you, with whom you should part stakes, & make her prync of al your toles. Neither can I see any thing moze free, then is the seruitude of theie. y. where the one is so muche beholding, & bound to the other, that neither of them bothe should be loose, though thei might. You are bound vnto him, whom you receiue into your friendship: but in mariage neither partee standeth fault, that their libertie is taken auaile free the. Yet ones again you are sore afrated, least when your childre are taken auaile by death, you fall to mourning for want of issue. Well sir, if you feare lacke of issue, you must marie a wife for the self same purpose, the whiche onely shalbe a meane, that you shal not wante issue. But what doe you searche so diligently, male so carefully, all the incommodities of Patrimonia, as though single life, had neuer any incommoditie ioynd with it at all. As though there were any kinde of life, in all the worlde, that is not subiect to all euilles that maye happen. We must needs goe out of this worlde, that lokes to liue without feeling of any grief. And in comparison of that life, which the saintes of God shall haue in heauen, this life of man is to be counted a death, & not a life. But if you consider thinges, within the compass of mankind, there is nothing either moze saufe, moze quiet, moze pleasant, moze to be desired,

Turia.
Lucretia.
Lentula.
Arria.

Prover. x.

The arte of Rhetorike.

desired, or more happy, then is the married mannes life. How ma-
 ny do you se, that hauing ones felt the sweetesse of wedlock, doo
 not desire eynes to enter into the same. My frende Mauricius,
 whom you know to be a very wise man, did not be, the next mo-
 neth after his wife died (whom he loved verely) get hym straight
 a new wifer. But that he was impatient of his loll, and could not
 forbeare any longer, but he said plainly, it was no life for hym, to
 be without a wife, whiche should be with him, as his poore selowe
 and companion in all thynges. And is not this the fourth tyme,
 that our frend Iouus hath married. And yet he so lones the other,
 when they were on liue, that none was able to comforte hym in
 his heauinesse, and now he hastened to marrie (wher one was dead)
 to fill up and supplie the vayne rounne of his Chamber, as though
 he had loped the other very little. But what do we talke so much
 of the benefite and pleasure herein, seeing that not onely profit
 doeth vniuse vs, but also neede doeth earnestly for vs, to seeke
 marriage. Let it be so, bloud that man and woman, shall not come
 together, and within fewe yeres, all mankinde must needs decay
 for euer. When Zerxes kyng of the Persians, behelde such an high
 place, that greates armie of his, suche as almoste was incredible,
 some said he could not forbeare weeping, considering of so many
 thousandes, there was not one like to be a line, within lxx. yeres
 after. Now, why should not we consider the same of all mankinde
 whiche he meante onely of his armie. Take a waie marriage, and
 how many shall remain after a hundred yeres, of so many realmes
 countreies, kyngdomes, cities, and all other assemblies that be of
 men, throughout the whole worlde? Oh now, praise we a Gods
 name, the single life about the nocke, the which is like for euer to
 vnderstande of mankinde. What plague, what infection can either heade
 or hell, sende more harmfull vnto mankinde: What greater euill is
 to be feared by any flood: What could be looked for, more soyle-
 ful, although the name of Phaeton should set the worlde on fire a-
 gain: And yet by suche sore repenting, many thynges haue been sa-
 ued harmlesse, but by the single life of ma, there can be nothing left
 at al. We se what a sort of diseases, what bitter cries of mischance
 doe night and daye let vs waite to lessen the small number of ma-
 kinde,

Necessary
 e to seeth
 marriage.
 Ter. 5.

kinde. How many doeth the plague deströie, how many doo the seas swallowe, how many doeth battaile snatche vp? For I will not speake of the daely dying, that is in all places. Death taketh her flight euery where, round about, she runneth ouer the, she catcheth the vp, she hasteneth as muche as she can possible, to deströie all mankind: and now doe we so highly commende single life, & eschue marriage? Except happely we like the profession of the Eussens (of whom Iosephus speaketh, that thei wil neither haue wiue, nor seruantes) or the Dulopolitans, called otherwise the rascalles, and slaues of cities, the whiche companie of theim, is alwaie increased, and continued by a sort of vagabond peasantes, that continue, and be from tyme to tyme, still together. Doe we loke that some Iupiter, should giue vs that same gifte, the whiche he is reported, to haue giuen vnto Bees, that we should haue issue, without procreacion, and gather with our mouthes, out of the flowers the seede of our posterité? Or els do we desire, that like as the poetes sein Minerva, to be bozne out of Iupiters hed: in like sort there should childzen lepe out of our heddes? Or last of all doe we looke accorpyng as the old fables haue been, that men should be bozne out of the yearth, out of rockes, out of stockes, stones, & olde trees. Many thinges byde out of the yearth, without mannes labour at all. Young shrubbes growe & shout vp, vnder the shadowe of their graundfathers trees. But nature would haue marrie, to vse this one waie of increasyng issue, that throught labour of bothe the husband and wiue, mankind might still be kept from destruction. But I promise you, if all men toke after you, and still forbore to marrie: I ca not se but that these thinges, which you wonder at, & esteeme so muche, could not haue been at al. Do you yet esteeme this single life so greatly? Or doe we praise so muche virginitee, aboue all other? Wh by man, there will be neither single men, nor virgines a liue, if men leaue to marrie, & minde not procreacion. Wh by do you then preferre virginitee so muche: why let it you so hie, if it be the vnbeyng of all the whole worlde? It hath been muche commended but it was for that time, & in selue God would haue men to se, as though it wer a paterne, or rather a picture of the heavenly habitation, where neither any shall bee married, nor yet any shall giue theirs

Eussens hated
marriage.

Iosephus. 18.
Cap. lib. 21.

The arte of Rhetorike.

theirs to marriage. But when thinges be giuen for an example, a fewe maie suffice, a number were to no purpose. For euen as all groundes, though they be very fruitful, are not therefore turned into tillage, for mannes use & commoditie, but part lieth fallow, and is neuer mannered: part is kept and cherished to like the eye, and for mannes pleasure; and yet in all this plenty of thynges, where so greatesse of lande is, nature suffereth very little to waie barren: but now if none should be tilled, & plowe men went to plow, who seeth not, but that we should all starue, and be faine shortly to eate Acornes: euen so, it is praise woorthie, if a fewe liue single, but if all should seek to liue single, so many as bee in this worlde, it were to great an inconuenience. Now again, be it that other deserue woorthie praise, that seek to liue a virgines life, yet it must needs be a greatesse fault in you. Other shalbe thought to seeke a purenesse of life, you shalbe counted a parricide, or a murderer of your stocke: that whereas you maie by honest marriage, increase your posteritie: you suffer it to decaye for euer, through your willfull single life. A man maie, hauing an house full of children, commend one to God to liue a virgine all his life. The plowe man offereth to God the tenth of his owne, and not his whole crosse all together: but you sir, must remember that there is none a line of all your stocke, but your self alone. And now it mattereth nothing, whether you kill, or refuse to saue that creature, which you onely might saue, and that with ease. But you will followe the example of your sister, and liue single as she doeth. And yet methinketh you should chiefly, enen for this self same cause be afrayed to liue single. For whereas there was hope of issue heretofore in you bothe, now ye see there is no hope left, but in you onely. Be it that your sister maie bee hozne withall, because she is a woman, & because of her yeres, for she being but a girle, & ouercome with sorrowe, for losse of her mother, took the wrong waie, she cast her self downe bedlong, and became a Nunne, at the earnest sute, either of some women, or els of some holie person: but you being muche elder, must euermore remember that you are a man. She would needs die together with her auncesters: you must labo, that your auncesters shall not die at all. Your sister would not doe her due.

f. 1.

tie, but thanke a wale: Thinke you now with your self, that you
 haue. y. offices to discharge. The daughters of Lorch neuer suche
 at the matter, to haue a doe with their dzonken father, thinking it
 better with wicked whozedom and incest, to pould be for their po-
 steritie, then to suffer their stocke to die for euer. And will not you
 with honest, godlie, & chaste marriage (whiche shalbe without trou-
 ble, and turne to your greates pleasure) haue a regard to your po-
 steritie, moſte like els for euer to decaie? Therfore, let the on gods
 name, folowe the purpose of chaste Hippolitus: let them liue a sin-
 gle life, that either can be married men, & yet can get no child: or
 els ſuche, whose stocke maie be continued, by meanes of other their
 kinsfolke: or at the least whose kindzede is ſuche, that it were bet-
 ter for the comon weale, thei were all dedde, then that any of that
 name ſhould be aliue: or els ſuche men, as the euerliuyng God, of
 his especiall goodnes, hath chosen out of the whole worlde, to ere-
 cute ſome heauenly office, wherof there is a maruelous ſmall
 number. But wheras you, according to the report of a phiffion,
 that neither is vnlearned, nor yet is any liar, are like to haue ma-
 ny childzen hereafter, ſeyng also you are a man of greates landes,
 and reuenues by your aunceſſers, the house wherof you came, be-
 yng bothe right honozable, and right auncent, ſo that you could
 not ſuffer it to periſhe, without your greates offence, and greates
 harme to the comon weale: again, ſeyng you are of luſtie yeres
 and very comely for your perſonage, & maie haue a maide to your
 wiſe, ſuche a one as none of your coutrie hath knowen, any to be
 moze absolute for all thinges, commyng of as noble a house, as
 any of theim, a chaste one, a ſober one, a godlie one, an excellent
 faire one, hauyng with her a wonderfull doctryne: ſeyng also your
 frendes deſire you, your kinsfolke wepe to twin you, your colins &
 alliaunce, are earneſt in hande with you, your commitee calles and
 cries vpon you: the ashes of your aunceſſers from their graues,
 make hartie ſute vnto you, doe you yet holde backe, doe you ſtill
 minde to liue a ſingle life: If a thing wer asked you, that wer not
 halfe honeſt, or the whiche you could not well compaſſe, yet at the
 inſtaunce of your frendes, or for the lone of your kinsfolke, you
 would be ouercome, and yelde to their requettes: then how much
 moze

Daughters
 of Lorch.

The conclu-
 ſion.

The arte of Rhetorike.

more reasonable were it, that the weeping teares of your frendes, the hartie good will of your countrey, the deare loue of your elders, might winne that thyng at your handes, vnto the whiche, bothe the lawe of God and man doeth exhort you, Nature pricketh you forward, reason leadeth you, honestie allureth you, so many commoities call you: and last of all, necessitie it self doeth constrain you. But here an ende of all reasonyng. For I truste you haue now, and a good while ago, chaunged your mynde, through mine aduise, and taken your self, to better counsaile.

Of exhortacion.

Exhortyng.

The places of exhortyng, & doboztyng, are the same whiche we see in perswadyng, and dissuadyng, sayng that he, whiche doeth perswasion, seeketh by argumentes, to compasse his deuise: he that labours to exhort, doeth stirre affection.

Eraſmus sheweth these to bee moſte especiall places, that doo pertaine vnto exhortacions.

Prayſe, or commendacion.

Expectacion of all men.

Hope of victorie.

Hope of renoume.

Fear of shame.

Greatnesse of reward.

Remembrance of examles in all ages, and especially, of thinges lately doon.

Prayſyng a
deede.

Prayſyng a
man, the rather
to incourage hym.

Praising, is ether of the man, or of some deede doon. We shall exhort men to do the thing, if we shew them, that it is a worthy attempt, a godlie enterpryse, & suche as serue them, hether to haue aduentured. In prayſyng a man, we shall exhort him to go forward, considering it agreeth, with his lustred manhode, & that hether to he hath not slackt, to haſtard boldly vpon the best & worthiest deedes, requyryng hym to make this ende answerable, to his most worthy beginnynges, that he make ende with honoꝛ, whiche hath so long continued in suche renoume. For it were a soule shame, to lose honoꝛ though sofly, which hath been got through vertue, and to appere moſte slacke in keeping it, then he seemed careful at the first to attain it. Again whose name is renoumed, his doynges ſerue tyme

to tyme, will be thought moze wonderfull, and greater ppointes
will men make vnto theselues, of suche mens adventures, in any
ghod affaires, then of others, whose vertues are not yet knowen.
A notable master of fence, is marvellous to behold, & men looke
earnestlie to se hym do some wonder: how much moze will thei
loke, when thei heare tell, that a noble captain, and an aduentur
rous pince, shall take vpon him the defence, and safegard of his
countrey, against the raging attemptes of his enemies: Therefore
a noble man can not but go forthward, with moose earnest will, se
yng all men haue suche hope in hym, and comyt him to be thei
onely comfort, thei fortress, and defence. And the rather to en
courage suche right worthy, we maie put them in god hope, to co
passe their attēpt, if we shewe them that God is an assured guide
vnto al those, that in an honest quarell, adventure themselves, &
shew their manly stomack. Nathan himself, the greatest aduersa
rie that mā hath, yeldeth like a captiue, when God doeth take our
part, much soner shal al other be subiect vnto him, and erie *Pecasse*
for if God be with him, what mattereth who be against hym?

Now, when victorie is got, what honoz doeth ensue: Here open
meth a large field, to speake of renoume, fame, & enbles honoz. In
al ages the worthiest mā, haue alwaies aduētured their cartales,
for the safegard of ther countrie, thinking it better to die with honoz,
then to liue with shame. Againe, the ruine of our realme, should
put vs to moze shame, then the losse of our bodies, should turne
vs to smart. For our honestie beyng stained, the paine is endlesse,
but our bodies being gazed, either the wound maie sone be healed,
or els our paine beyng sone ended, the gloze endureth for ever.

Lastly he that helpeth the nedie, deserveth his poze neighbors, & in
the favor of his countrey, becometh his life: will not God be sides
al these, place him where he shal liue for ever, especially, sayng he
hath doen all these enterprises in faith, and for Christes sake.

Now, in all ages, to rechen suche as haue been right soverain,
and victorious, what name gottē thei worthie Scipio, that with
stode the rage of Anniball: What brute hath Cesar, for his wesse
worthy conquestes: What triumph of gloze dooeth sound in all
mennes eares, vpon the onely namyng of mighty Alexander, and

e. j.

his

Expectation
of all men.

Hope of vice
wile,

Fame folo
weth worthy
leaden.

Shame folo
weth fearfu
nelle, when
manhod is
thought nede
full.

By such the
rewards of
hault Capta
taines.

The arte of Rhetorike.

his father kyng philipp: And now to come home, what beo we can
 expresse, the reuoluted Henry the. vi. kyng of Englande, of that
 name, after the Conquest: What wit can set out, the wonderfull
 wisdom of Henrie the. vii. and his greate sozeigbte, to escape
 mischiefe like to ensue, and his greate sozeigbte, to escape dan-
 gers, to subdue rebelles, and to maintaine peace:

¶ Of mouyng pitie, and stirryng men to shewe mercie.

**Mouyng of
 pitie.**

If likewise, we make exhortacion men to take pittie of the father-
 lesse, the widowe, and the oppressed innocent, if we sette
 befoze their eyes, the lamentable afflictions, the tyran-
 nous wronges, and the miserable calamities, whiche these pooze
 begethers do sustaine. For if flesh and blood, moue vs to loue our
 children, our wiues, and our kinsfolke: much more should the spi-
 rite of God, and Christes godnes towards man, stirre vs to loue
 our neighbours mozte entirely. These exhortacions, the prea-
 chers, of God, make most aptly vse, when thei open his Gospell to
 the people, and haue iust cause, to speake of suche matters.

¶ Of commendyng.

**The maner
 of commen-
 dyng.**

If commendyng a man, we vse this repozte of his witte,
 honestie, faithfull seruice, painfull laboure, and careful
 nature, to doe his matters will, or any such like, as in the
 Epistles of Tullie, there are examples infinite.

¶ Of Comforyng.

**The maner
 of comforyng.**

**Comforyng
 twoo waies
 shew.**

Now after all these, the weake would bee comforted, and
 the sorrowfull would bee cherished, that their grief might
 be asswaged, and the passions of man brought vnder the
 obedience of reason. The vse hereof is greates, aswell in priuate
 troubles, as in common miseries. As in losse of goods, in lacke of
 frendes, in sickness, in darth, and in death. In all whiche losses,
 the wise vse so to comfort the weake, that thei giue them not iust
 cause, euen at the first, to refuse all comfort. And therefore, thei
 vse twoo waies, of cherishing the troubled mindes. The one is,
 when thei shewe that in some cases, and for some causes, either
 thei should not lament at all, or els be sozte deris little: the other
 is when thei graunte, that thei haue iust cause to bee sadde, and
 therefore we are sadde also in their behalf, and would remedy the
 matter,

matter, if it could be, and thus enterpyng into felowship of sorow,
we take by little, & little to mitigate their grief. For all extreme
heauinesse, and vehemente sorowes, can not aduise counsaile, but
rather seke a mourner that would take part with them.

Therefore, muche warrenesse ought to be vsed, when we happen
vpon suche exceeding sorowfull, least we rather purchase hatred,
then allwaie grief. Those harmes should bee moderately borne,
whiche muste needes happen to enery one, that haue chaunced to
any one. As death, spareth none, neither kyng, or Caesar, neither
poore, nor riche. Therefore, to bee impaciente for the losse of our
frendes, is to fall out with God, because he made vs menne, and
not Angels. But the godly (I trust) will alwaies remit the order
of thinges, to the will of God, and force their passions, to obey
necessitie. When God lately visited this realme, with the swea-
tyng disease, and receiued the twos wyth his gentlemen, Henry
Duke of Suffolke, and his brother Lorde Charles: I seing my
Ladies grace, their mother, taking their death mosse greuously,
could not otherwys for the dutie, which I then did, and ear shal
owe vnto her, but comfort her in that her heauinesse, the whiche
yndoubtedly at that tyme, muche weakened her body. And be-
cause it maie serue for an example of comforte, I haue been bold
to set it forth, as it foloweth hereafter.

*Sweatyng
disease.*

An example of comforte.

Though myne enterpylls maie be thought foolithe, and
my doinges very slender, in busying my brain to teach
the experie, to giue counsaile to other, when I lacke it
my selfe, and whereas moze neede were for me, to bee
taught of other, to take vpon me to teache my betters: yet dutie
bindyng me, to doe my best, and among a nomber, though I can
doe least, yet good will settynge me forth with the foremost: I can
not chuse but wyte, what I am able, and speake what I can pos-
sible, for the better comfortyng of youre grace, in this youre
great heauinesse, and soze visitation sent from GOD, as a war-
nyng to vs all. The Philician then deserueth mooste thancke,
when he practiseth his knowledge, in tyme of necessitie, and then
trauaileth mooste painfullge, when he seeleth his patiente

The arte of Rhetorike.

to be in most danger: The soldour at that time, and at no time so much, is thought most crasse, when he sheweth at a neede his faithful hart, & in time of extreme danger doeth his, and bestow his moste earnest labour. In the wealth of this worlde, what valiant man can want assistance: What mightie prince can misse any helpe, to compasse his desire: What lacketh men, that lacketh no money. But when God striketh the mightie, with his strong hand, and displace thos, that are highly placed: What one man doeth once looke backe, for the better easement of his deare brother, and goodlie comforting his euen christen, in the chief of al his sorowe. All men commonly, moze reioyce in the Sonne rising, then they do in the Sonne setting. The hope of lurre, and expectation of private gaine maketh many one to beare out a countenance of sanour, whose hart is inwardly fretted with daily rancor. But whose frendes, euen as prosperitie doeth get them, so aduersitie doeth trie them. God is the searcher of euerie mans thoughtes vnto whose iudgement, I deferre the assurance of my good will.

And though I can doe little, and therefore desertie as little thanks, as I loke for praise (whiche is none at al) yet will I endeavour earnestly at all tymes, aswell for mine owne discharge, to declare my duetie, as at this present to saie somwhat, for the better easement of your grace, in this poure heauinesse. The passions of the minde, haue diuers effectes, and therefore worke straungely according to their properties. For, like as toie comforteth the harte, nourisheth blood, & quickneth the whole bodie: So heauinesse and care, hinder digestion, ingender euill humours, waste the principall partes, and with time consume the whole bodie. For the better knowledge thereof, and for a liuely sight of the same, we needs not to seeke farre for any example, but euen to come straight vnto your grace, whose bodie as I vnderstand credible, & partly see my self, is sore appaired, with in short time, your mind so troubled, and your harte so heauie, that you hate in a maner all light, you like not the sight of any thing, y^e might be your comfort: but altogether stricken in a dumpe, you seke to be solitarie, detestynge all ioy, and delityng in sorowe, wishe with harte (if it were Goddes will) to make your lasse ende. In which your heauinesse, as I desire to be

a comfortour of your grace, so I can not blame your naturall sorrowe, if that now after declaration of the same, you would moderate all your grief hereafter, and call backe your penitencyes, to the prescripte of reason.

And first, for the better remedie of every disease, and troubled passion, it is beste to knowe the principall cause, and chief occasion of the same. Your grace had two sonnes how noble, how witty, how learned, and how goodly, manie thousandes better knowe it, then any one is able wel to tell it. God at his pleasure hath taken them bothe to his mercie, and placed them with hym, whiche were sorely ouer good to tary here with vs. They bothe died, as your grace knoweth very young, whiche by course of nature, and by mans estimation, might haue liued muche longer. They bothe were together in one house, lodged in two severall chambers, and almoste at one tyme bothe sickened, and both departed. They died bothe Dukes, both well learned, bothe wise, and bothe right godlie. They bothe gaue straunge tokens of death to come. The elder sitting at supper, and herie merie, saied sodainly, to that right honest matrone, and goodlie aged gentillwoman, that wolde faithfull, and longe assured seruante of yours, whose life GOD graunte long to continue: O my Lorde, where shall wee suppe to morowe at night, wherupon she hearyng troubled, and yet sayng comfortablie, I trust my Lorde, either here, or els where at some of youre frendes houses: Paie (quod he) wee shall neuer suppe together again in this worlde, bee you well assured, and with that, seying the gentilewoman discomfited, turned it into mirth, and passed the rest of his supper with muche ioye, and the same night after twelue of the Clocke, beeryng the faluertene of Iulie sickened, and so was taken the next morning, about leue of the clocke, to the mercie of GOD, in the pere of our Lorde, a thousand, five hundred fiftie and one. When the eldste was gone, the younger would not saye, but tolde before (hauing no knowlege therof by any bodie liuynge) of his brothers death, to the greate wonder, and syng of all that were there, declaring what it was to lose so deare a frende, but comfortyng hymself in that passion, saied: well, my brother is gone, but it maketh no matter, for I will go
e. 15. straight

The arte of Rhetorique.

The cause
whi God taketh
a waile
the moste
swortheft.

Straight after hym, and so did, within the space of halfe an houre,
as your grace cā best tell, whiche was there present. Now I rememb-
re these wordes, to your graces knowlege, that you might the more
seriously, consider their tyme, to be appointed of God, to forsake
this euill worlde, and to liue with Abraham, Isaac, and Jacob, in
the kingdome of heauen. But wherfore did God take two such
a waile, and at y^e tyme? Surely, to tel the principall cause, we maie
by al likenesse affirme, that thei wer taken away from vs, for our
wretched sinnes, and moste vile naughtynesse of life, that thereby
we bring warned, might be as ready for God, as thei now pre-
sently were, and amende our liues in time, whom God will calle,
what tyme we knowe not. When as I can see, we haue smal cause
to lament the lacke of them, whiche are in suche blessed state, but
rather to amende our owne liuyng, to forbinke vs of our offences,
and to wispe of God, to purge oure hartes, from all filthines and
vngodly dealing, that wee may bee (as thei now be) blessed with
God for ever. Notwithstanding, the workes of god are vnsearch-
able, without the compasse of mans bryne, pccially to compre-
hende the vertie cause, saying that this perswasion ought surely
to be grounded in vs, euermore to thynke that God is offended
with sinne, and that he punisheth offences, to the thirde & fourthe
generation, of all them that bzeake his cōmandementes, being
inste in all his workes, and doeing all thinges for the best. And
therefore, when God plagueth in such sort, I would wisht, that
our faith might alwaies be staied, vpon the admiration of Gods
gloze, throughout all his doinges, in whom is none euill, neither
yet was there euer any guile founde. And I doubt not, but your
grace is thus affected; and vnfainedly confessing your owne of-
fences, taketh this scourge, to come from God, as a iuste punish-
mente of sinne, for the amendement, not onely of your owne self,
but also for the amendement of al other in generall. The lame-
table voice of the poppe (whiche is the mouth of God) throughout
the whole realme declares full wel, the wickedness of this life,
and shewes plainly that this euill is more generall felte, then
any man is able by worde, or by writing at full to sette forth.

¶ When God therefore, that is loue, not onely of cherrie but
also

also of the poore, hath his ground spoiled, & the wholesome profite
of many, to the vain pleasure of few, & the yearth made private, to
suffice the lust of insatiable concupiscences, & that those, whiche hee
his true members, can not liue so; the intolerable oppression, the soze
enbawling, and the most wicked grasping of those, throughout the
whole realme, whiche other wise might wel liue, with the only va-
lour and somme of their lādes, & yerely reuenues: he striketh in his
anger the innocentes, and tender younglinges, to plague vs with
the lacke of them whose innocencie and godlinesse of life, might
haue bene a iust exāple for vs to amend our most euill doynge-
s. In whiche wonderfull worke of God, when he receiued these two
most noble impes, & his children elected, to the euertlasting king-
dome, I ca not but magnifie his most glorious name, from tyme
to tyme, that hath so graciously preferred those two worthy gen-
tlemen, from the danger of further euill, and most vile tor-
mentednes, most like right shortly to ensue, except we al repent, and
so; thinke vs of our former euill liuing. And yet I speake not this,
as though I knewe any crime, to bee more in you, then in any o-
ther. But I tell it to the shame of al those vniuersally, within this
realme, that are guiltie of suche offences whose inward consciences,
condemne their owne doynge-
s, and their open dedes beare wit-
nesse against their euill nature. For it is not one house, that shall
feele the fall of these y. princes, neither hath god takē them for any
private persons offences: but for the wickednes of h. whole realme,
whiche is like to feele the smarte, except God be mercifull vnto vs.

But now that thei be gone, though the fleshe be fraile, weake,
and tender, and must nedes smart, beyng wounded as cutte: yet I
doubt not but your grace, lackyng twos suche portions of poure
stone fleshe, and hauping them) as a manne would saie) cut a waile
from your own body, will suffer the smart with a good stomache,
and remember that so; is but an euill remedye, to heale a soze.
For if your hand were detrenched, as your body maimed, with
some sodaine stroke, what profite wold it for you to wepe vpon your
wound, & when the harme is doon, to lament still the soze: seeing
that with weeping, it will not be lesse, & may yet through weeping
full sore be made more. For the soze is increased, when so; we

where recei-
ueth such
sore we
needles.

The arte of Rhetorike.

is added, and the paine is made double, whiche before was but single. A Constant Christian, should beare all miserie, and with patience abide the forces of necessitie, thewyng with sufferance the strengthe of his faith, and especiallie, when the change is from euil to good, from woe to weale, what folie is it to sorrow that, for the whiche thei soye, that are departed? They haue taken notwe their rest, that liued here in trauaile: They haue forsaken their bodies wherein thei were bound, to receiue the spirit, whereby thei are free. Thei haue chosen for sickness, health: for yeardly beauen: for life transitory, life immortall: and for manne, God: then the which, what can thei haue moze? Or how is it possible thei can be better: Andoubtedlie if euer thei were happye, thei are now most happye: if euer they were well, thei are now in beste case, being deliuered from this present euill world, and exempted from Satan, to liue for euer with Christ our Saviour.

¶ Then what means we, that not onely lament the want of other, but also desire to tarte here oure selues, hoping for a shorte, vaine, and therewith a painfull pleasure, and refusing to enioye that continual, perfect, & heauenly enheritaunce, the which is sone shal haue vnto vs, as Nature dissoluethe this perthly body. Truth it is, we are moze fleshely then spiritual, soner sekynge the ache of our bodis, then the grief of oure soule: moze ambitious with care to be healthfull in carcase, then sekynge with prayer, to be pure in spirits. And therefore, if our frendes bee stained with sinne, we doe not, or we will not elspe their soye, we counte thein faultles, whē thei are most wicked: neither sekynge the redress of their euil doyng, nor yet once amending the faultes of our owne liuyng.

¶ But when your frende departeth this world, and then forsaketh vs, when sinne forsaketh hym: we begin to shew our fleshly natures, we wepe, and we walle, and with long sorrow with out discretion, declare our wante of Gods grace, and al goodness. For wheras we see that as some be borne, some doe die also, men, women, and chyldezen, and not one house certaine to vs of all our life, yet we neuer mourne. we neuer wepe, neither marking the death of suche as wee knowe, nor regarding the euill life of those whom we loue. But when suche depart as were either mightest of

our

The folie of
such as sorrow
the wante of
their frendes

but kindred, or els most dear frendes, we their last end without at 15:
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Death com-
 mon to all,

Cruell to this
 among the cruel

some were brought to a brothels house, where enticing harlots
liued, and so wer in danger, to commit that foule sinne of tobo-
dome, and so ledde from one wickednesse to an other: I am as-
ured, your grace would call them backe with labour, & would with
exhortations, induce them to the feare of God, And bitter detesta-
cion of all sinne, as you haue full often heretofore doen, rather fea-
ring euill as come, then knowing any open faulte, to be in either
of them. Now then, saying God hath dooen the same for you him-
self, that you would be vndergoen for them, if thei had liued, that is,
in deliuering theiur bodies, from this present euill world, to which
I count none other, but a brothell house, and a life of all nough-
tines: you ought to thank God highly, that he hath taken away
your twoo sonnes, even in their youth, being innocentes both
for their liuing, and of such expectation for their towarde, that
almoste it were not possible for them hereafter to satisfie the hope
in their age, which al men presently had conceined of their youth.
It is thought, and in deede it is no lesse then a great poinde of hap-
pines, to die happely. Now, when could your twoo noble gentle-
men, haue died better, then whē thei were at the best, most godly
in many thinges, offending in fewe, beloued of the honest, & hated
of none (if enen thei were hated) but of such as hate the best: As in
deede, noble vertue neuer waited cankarde enuie, to followe her.
And considering that this life is so watched, that the best are enuie
most hated, & the vilest alwaies most esteemed, & your twoo sonnes
of the other side, being in that state of honesty, and trained in that
pathe of godlines (as I am able to be a lively witnesse, none hath
been like, these many yeres, or at the leaste, none better brought
up) what thinke you of God, did he enuie them, or els did he prou-
dently saye vnto them both, when he toke theiur bodies from vs.
Assuredly, whom God loneth best, those he taketh soonest, ac-
cording to the saying of Salomon: The righteous man (meaning
Enoch and other the chosen of God) is sodainly taken awaye, so the
intent that wickednes, should not alter his vnderstanding; and
that hypocrite should not begile his soule. For the craftie bewi-
ching of lies make good thynges darke, the vntedfastnes also, and
wickednes of voluptuous desire, turne aside the vnderstanding
of

To die hap-
pely, is great
happinesse.

wilke. iiii.

of the simple. And though the righteous was long gone, yet fulfilled he much time, for his soule pleased God, & therefore hailed he, to take hym atwaie from among the wicked. yea, the good men of God in all ages, haue ever had an earnest desire to be dissolved. My soule (as Dauid) hath an earnest desire, to enter into the court of the Lord. yea, like as the hart desireth the water brookes, so logeth my soule, after thee, O God. My soule is a thirst for God: yea, even for the living God, when shall I come to appeare, before the presence of God? Paule and the Apostles wished, & longed for the day of the Lord, and thought every daie a thousand yere, till their soules wer parted from their bodies. Then what should we waile them, which are in that place where we all should wishe to be, & seke so to live, that we might be ready, when it shall please God of his goodnes, to call vs to his mercy. Let vs be sicke for our owne finnes, that line here on earth, and reioice in their moste happy passage, that are gone to heauen. They haue not left vs, but gone before vs to inherite with Christ, their kingdome prepared. And what should this grieve your grace, that they are gone before, considering our whole life is nothing els, but the right way to death. Should it trouble any one, that his friend is come to his iournies ende? Our life is nothing els, but a continuall travelling, & death obtaineth rest after all your labors. Among men that travaill by the way, he is best at ease (in my mind) that soonest cometh to his iournies ende. Therefore, if your grace loved your children (as I am well assured you must reioice in their rest, & glie God hartie thanks, & they are come so soon to their iournies ende. Nay, if it were so that man might escape the danger of death, & live ever, it were an other matter: but because we must all die, either first or last, & of nothing so sure in this life, as we are all sure to die at length, & nothing more uncertain unto man; then the certain time of every mans last time: what sojourneth when we die either this daie, or to morrowe, either this yere, or the next, knowing that I thinke them most happy, that die soonest, & death friendly to none so much as to the, who the taketh soonest. At the time of an executioner, for greivous offences, what mattereth, who die first, who a dozen are condemned together, by a law, considering the must all die, one & other.

Psal. lxxxiiij.

Psalme. xlij.

List & righte
waie to deathly
Death pur-
cheth rest.

Death more
friendly, the
sooner it comes
mercy.

Thracians.

I saie still, happye are they, that are soner ridde out of this world, and the souer gone, the soner blessed. The Thracians lament greatly at the birthe of their childern, and reioyce muche at the buriall of their bodies, being wel assured that this world is nothing els but miserie, & the world to come, hope for ever. Now again, the child now borne, partly declareth the state of this life, who beginneth his time with wailing, & first sheweth teares, before he can iudge the cause of his woe. If we heliue the promises of God, if we hope for the general resurrection, & constantly affirme, that God is iust in al his workes: we can not but ioyfully say, with the iust man Job: The Lord gaue them, the Lord hath taken them again, as it pleaseth God so maie it be, and blessed bee the name of the Lord, for now and ever. God dealeth wondrously with no man, but extendeth his mercie moste plentifully, ouer all mankind. God gaue you thoo childern, as the like I haue not knowen, happye are you moste gracious lady, that euer you bare them. God lent you them two for a time, and toke them two again at his time, you haue no wrong doen you, that he hath taken them: but you haue receiued a wonderfull benefite, that euer you had them. He is very vnwill that boioweth, and wil not paye again, but at his pleasure. He forgetteth much his dutie, that boioweth a iewel of kings maiestie, and wil not restoze it with good wil, when it shal please his grace, to call for it. He is vnworthy hereafter to boiow, that wil rather grudge, because he hath it no longer, then once giue thanks, because he hath had the vse of it so longe. He is ouer conetous, that counteth not gainfull, the tyme of his boiowing: but indgeth it his losse, to restoze thinges again. He is vnthankful that thinkes he hath wrong doen, when his pleasure is shoytned, and takes the ende of his delite, to be extreme euill. He loseth the greatest part of his ioye in this world, that thinketh there is no pleasure, but of thinges present: that cannot comforte himself, with pleasure past, and iudge them to be most assured, considering the memorie of them once had, can neuer decaie. His ioyes bee ouer straight, that bee comprehended with in the compasse of his sight, and thinketh nothing comfortable, but that, whiche is euer before his eyes: All pleasure whiche manne hath in this world, is verp shoyt, and

Children by
weeping, de-
clare our woe,

Job.

Lent goodes
must be restoz-
red at the
owners will.

long

sone goeth it awayne, the remembraunce lasteth ever, and is muche
 moze assured, then is the perfect, or lively sight of any thing. And
 thus your grace made ever reioyce, that you had two such, which
 lived so vertuously, and died so godly, and though their bodies be
 absent from your sight, yet the remembraunce of their vertues,
 shal never decays from your minde. God lendeth life to al, and le-
 deth at his pleasure for a tyme. To this man he graunteth a long
 life, to this a shoyt space, to some one, a daie, to some a yere, to
 some a moneth. Now whē God taketh, what mā should be offen-
 ded, considering, he that gaue frely may boldly take his oīn, whē
 he will, and do no man wrong. The kynges maiestie giueth one
 y. l. an other. xl. ii. an other. lx. ii. shall be bee greued, that receiued
 but. y. ii. and not rather giue thanks that he receiued so muche.
 As that man happier, that dieth in the latter ende of the moneth,
 then he to that died in the beginning of the same moneth? Doeth
 distaunce of tyme, and longe taryng from God, make menno
 moze happie, when thei come to God? By space of passage, we dis-
 fer much, and one liueth longer then an other, but by death at the
 laste, we all are matched, and none the happier, that liueth the lō-
 ger: but rather moste happie is he that died the soonest, and depar-
 ted best in the faith of Christe. Thinke therfore, your self moste
 happie, that you had two suche, and giue God hartie thākes, that
 it pleased him so sone, to take two suche. Necessitie is lawlesse, &
 that which is by God appointed, no man can alter. Reioyce we oꝝ
 wepe we, die we shall, how sone, no man cā tel. yea, we ar all our
 life time warned before, that death is at hā, & that whē we go to
 bed, we ar not assured to rise the next daie in the morning, no, not
 to liue one howe longer. And yet to se our folly, we should assigne
 God his time, accoꝝding to our iustitie, and not cōsent our selues
 with his doings, accoꝝding to his appointment. And ever we say,
 when any die yong, he might haue liued longer, it was pity he died
 so sone. As though so; sothe, he were not better with God, then he
 can be with man. Therfore, whereas for a tyme your grace much
 bewailed their lack, not onely absetting your self fro al companie,
 but also refusing al kind of cōfort almost ded with heauines, your
 hōie bepng so woꝝne with so; sothe, that the long continuance of
 the same

Passions
 worke dis-
 uersly

The arte of Rhetorike.

the same, is muche like to shorten your daies: I shall desire your grace for Gods love, to referre your will to Gods will, and to beas botherto nature hath taught you, to swepe the lacke of your naturall childzen, let reasⁿ teach you her after, to swepe away the teares, & let not phantastie encrease that, which nature hath commaunded, moderately to vse. To be sozry for the lacke of oure dearest, we are taught by nature, to bee overcome with sozowe, it cometh of our owne fond opinion, & great folie it is, with naturall sozow, to encrease all sozow, & with a little sickenesse, to purchase redie death. The sozowes of brute beastes are sharpe, & yet thei are but short. The Cowe lacking her Causle, leaneeth lowing, within thzee or fouer daies, at the farthest. Birdes of the aire, perceiuyng their youngones, taken frō their nest, chitter for a while in trees there aboute, and straight after thei file a byzonde, and make no moze a dooe. The Doo lacking her Fanne, the Wynde her calse, bzale no long time after their losse, but seying their lacke to be without remedy, thei cease their sozow within short space. Man onely emōg all other, ceaseth not to fauour his sozow, and lamēteth not onely so much as nature willeteth him, but also so muche as his owne affectiō moueth him. And yet al folke do not so, but suche as are subiecte to passions, and furthest from soztitude of minde: as women cōmonly, rather then men, rude people, rather then godly folke, the vnlearned, soner then the learned, foolish folke, soner then wise men, childzen, rather then yong men. ¶ Hereupon we may well gather, that immoderat sozow, is not naturall (for y^e which is naturall, is euer like in all) but through follie maintained, encreased by weakenesse, and for lacke of reasⁿ, made altogether intollerable. When I doubt not, but your grace, will rather ende your sozowe, by reason: then that sozow should ende you, through follie: and whereas by nature, you are a weake woman in bodie, you will shew your self by reasⁿ, a strong man in hart: rather endyng your grief, by godly aduertisementes, and by the iust consideration of Gods wonderfull doynges: then that tyme and space, should weare awaye your sozowes, which in deede suffer none, continually to abyde in any one, but rather rid them of life, or ease them of grief. The sole, the vngodly, the weake harted haue this

The nature
of brute be-
astes.

Immoderate
sozowes, not
naturall.

this remedie, your medicen must bee moze heavenly, if you do (as you professe) refferre all to gods pleasure, and saie in your prayer. Thy wil be doen in yearth, as it is in heauen. Those whom God loueth, those he chasteneth, & happie is that body, wch God scourgeth, for his amēdement. The man that dieth in the faith of Christ is blessed, and the chastened seruaunt, if he doe repent and amend his life, shall be blessed. We know not what we doe, when we be waile the death of our dearest, for in death is altogether al happines, & before death not one is happie. The miseries in this world declare small felicitie to be in the same. Therefore, many men being ouerwhelmed with much woe, & wretched wickednes, haue wished & prayed God, for an ende of life, and though this world be a let, to the heauily perfection, the which blisse all thei shall attain hereafter that hope wel here, & with a liuely faith declare their asurance. Your graces y. sonnes, in their life were so goodly, that their death was their aduantage: for, by death thei liued, because in life thei were dedde. Thei died in faith, not wearie of this world, nor wishing for death, as ouerladen with synne: but patiently taking the crosse departed with ioye. At whose dying, your grace maie learne an exāple of patience, and all thanks giuyng, that God of his goodnes, hath so graciously taken these your two children, to his fauorable mercy. God punished, partly to trie your constācie, wherein I wishe that your grace may now be as well willing to forsake them, as euer you were willing to haue them. But suche is the infirmitie of our flesh, that we hate good comfort in wordes, when that cause of our comfort in deede (as we take it) is gone. And me thinkes I heare you crye, notwithstanding all my wordes: a lacke my childre are gone. But what though thei are gone? God hath called, & nature hath obeyed. Yea, you crye still my children are dedde: What therfore thei liued, & blessed is their ende, whose life was so goodly. Who worthe, thei are dedde, thei are dedde. It is no newe thing, thei are neither the first that died, nor yet the last that shall die. Many went before, and all shall folowe after. Thei liued together, they loued together, and now they made thei end bothe together. Alas they died that were the fruit of wyne alone body, leuyng me comfortles, unhappy woman that I am.

pon

Time, a remedie for foodles, to take away their sorrowe.

Math. 6.
Ihon. 5.

The greates misery of this world, makes shortnes of life.

Impatience without comfort.

The arte of Rhetorike.

Trees, not
cursed, be-
cause Apples
fall fro them.

Comodus
Nero.

you doe well, to call them the fruite of your bodie, and yet you
nothing the moze vnhappie neither. For is the tree vnhappie, for
whiche the apples fall. Or is the yearth accursed, that byngeith
for the grene grasse, which hereafter notwithstanding dooth wi-
ther. Death taketh no order of yeres but whē the time is appoin-
ted, be it earely or late, daie or night, a wale we must. But I pray
you, what losse hath your grace? Thei died, that should haue died,
yea, thei could liue no longer. But you wished them longer life.
Yea, but God made you no such promise, & mette it were not, that
he should be led by you, but you rather should be led by him. Your
children died, and that right godlie, what would you haue moze?
Al god mothers desire, that their childre may die Gods seruantes,
the which your grace hath most assuredly obtained. Now again,
mans nature altereth, & hardly tarrieth vertue long in one place,
without much circumspection, and youth may sone be corrupted.
But you will saie. These were god, and godly brought by & ther-
fore, most like to proue godly hereafter, if thei had liued still. Well,
though such thinges perhaps had not chaunced, yet such thinges
might haue chaunced, and although thei hapen not to all, yet
doe thei hap to many: and though thei had not chaunced to your
children, yet we knewe not that besore, and moze wisdome it had
been, to feare the worst with good aduiseement, then euer to hope,
and loke still for the best, without al mistrusting. For such is the
nature of mā, and his corrupt race, that evermoze he one soloweth
soner, then the other. Commodus was a vertuous childe, and had
god bynging by, and yet he died a most wicked man. Nero want-
ed no god counsaill, & suche a master he had, as neuer any had the
better, and yet what one aloue, was worse than he: But now death
hath assured your grace, that you may warrant your self, of their
godly ende, whereas if God had spared them life, thinges might
haue chaunced othertwise. In wishing longer life, we wishe often
times longer woe, longer trouble, longer sory in this world, & weye
all thinges well, you shall perceiue we haue small soye, to wishe
longer life. This imagination of longer life, when the life stans
beth not by number of yeres, but by the appointed wille of God,
maketh oure solie so muche to appeare, and oure teares so conti-
nually

virtually to fall from our cheekes. For if we thought (as we should
 doe in dede) that every daie rising, may be the ende of every man
 liuing, and that ther is no difference with God, betwixt one daye;
 a hundred yeres: we might beare all sorowes, a great deale the bet-
 ter. Wherefore it were most wisdomes for vs all, and a great point
 of perfection to make every daie an euen rehering of our lyfe, &
 talke so with God every houre, that we maie bee of euen boide
 with him, through fulnes of faith, and ready to go the next houre
 folowynge, at his commaundement, and to take alwaies his ben-
 dyng in god part. The loyde is at hand. We knowe not wher he will
 come (at midnight, at cocke crowe, or at none daies) to take either
 vs, or any of ours. Wherefore, the rather that we may be armed, let
 vs folowe the examples of other goodly men, & laye their doynge
 before our eyes. And among all other, I knowe none so meete for
 your graces comfort, as the wise and godly behauiour of god kyng
 Dauid. Who when he was enformed, that his sonne was sicke,
 prayed to God hartely, for his amendement, wept, fasted, and with
 much lamentation declared great heavinesse. But when word came
 of his sonnes departure, he left his mourning, he called for water,
 and willed meate to be set before him, that he might eate. Wher-
 vpon, when his men marvelled, why he did so, considering he toke
 it so gresously before, when his child was but sicke, & now to be ing-
 ded, toke no thought at al, he made this answer vnto them: so long
 as my child liued, I fasted, and watered my plantes for my yong
 boie, and I said to my self, who can tell, but that God perhappes
 will geue me him, and that my child shall liue, but now seeing he
 is dedde, to what ende should I faste? Can I call hym againe any
 more? No, I shall rather go vnto him, he shall neuer come againe
 vnto me. And with that Dauid comforted his wife Bethsabe, the
 whiche example, as I trust your grace hath redde, for your com-
 fort, so I hope you will also folowe it for your health, and bee as
 stronge in patience, as euer Dauid was. The historie it self shall
 muche delighte your grace, being redde as it lieth in the Booke,
 better then my bare touchynge of it can dooe, a greates deale. The
 whiche I doubt not but your grace will often reade, and comfort
 ether your self, as Dauid his sorowfull wife, Job losynge his child

Dauid.
 2. Reg. 22.

l.j. open,

Job,

The arte of Rhetorike:

Tobias.

Theſſolo. 4.

Thon. 12.

Anaxagoras.

Pericles.

Cornelia.

dyen, and all that he had, forgaue not to praife God in his extreme pouertie. Tobias lachyng his eye sighte, in spirite praised God, and with open mouth, confessed his holy name, to be magnified throughout the whole earth. Paule the Apostle of God, re-
proueth them as worthy blame, which mourne & lament, the losse of their deſell. I woulde not brethren (q he) that you shoulde be ignorant, concerning the, which be fallen on slepe, that you forgoe not as beherdoo, which haue no hope. If we beleue that Iesus died, & roſe again, euen ſo thei alſo, which ſepe by Iesus, will God byyng again with him. Then your grace either with leauyng ſo to lue, muſt thewe your ſelf faithfull, or els with yeldyng to your wo, declare your ſelf to be without hope. But I truſt your grace, being planted in Chyiſt, will thew with ſufferaunce, the fruit of your faith, and comfort your ſelf with the wordes of Chyiſt, I am the reſurrectiſh and the life, he that beleueth on me, yea, though he were ded, yet ſhoulde he liue, and whoſoener liueth, & beleueth in me, ſhal neuer die. We read of thoſe I had no knowledg of god, & yet thei bare in god worth, the diſſeale of their childzen. Anaxagoras hearpyng tell, that his ſonne was dedde, no maruail, q he, I knowe well I begot a mortall body. Pericles chyef ruler of Athens, hearing tel that his two ſonnes, being of wdderfull towardneſſe, within foure daies were bothe ded, neuer greatly chaunged countenance for the matter, that any one could perceiue, noz yet to bare to go abrode, but accordyng to his wonted cuſtome, did his duetie in the counſail houſe; in debating matters of weight, concerning the ſtate of the common peoples weale. But becauſe your grace is a woman, I will thewe you an example of a noble woman, in whom appered wdderfull patience. Cornelia a worthy ladie in Rome, beyng cōſortd for the losſe of her two childzen. Tiberius, & Caius Gracchus, both valſant gentlemen, although both not the moſte honeſt men, which died not in their beddes, but violentlie were ſlain in Ciuil battaill, their bodies lyng naked & vnburyed, when one amongeſt other ſaid, Oh unhappie woman, that euer thou ſhouldeſt ſee this daie. ſate q ſhe, I will neuer thinke my ſelfe other wiſe, then moſt happy, that euer I brought furth theſe two Gracchions. If this noble ladie, coulde thinke her ſelfe
happie,

happie, beynge mother to these two valiant gentlemen, and yet both rebellous, & therfore iustly slain: How muche moze may your grace thinke your self most happie, that euer you brought furthe two such Brandons, not onely by naturall birth, but also by most godly education, in suche sorte that the like, y. haue not been for their towwardnes brinnerfully. Whose death the generall voice of all men declares, how muche it was lamented. So that whereas you might ener haue feared some dangerous ende, you are now assured that they bot he made a moste godly ende, the whiche thing is the full perfection of a Christian life. I reade of one Bibulus that bearing of his two children to his both in one daie, lamented the lacke of them bothe for that one daie, and mourned no moze. And what coude a man doe lesse than for two children to lament but one day, & yet in my mind he lamented enough and euen so much as was reaso for him to doe, whose doynges if al christians would folowe, in my iudgemente they shoulde not onely fulfill natures rule, but also please God highly. Horatius Pudulus beynge highe prieste at Rome, when he was occupied about the dedicatynge of a Temple to their greates God Jupiter in the Capitoly, holdynge a poole in his hande, and hard as he was utterynge the solempne prayers, that his sonne was dead, euen at the same present: he did neither plucke his hand from the poole, lest he should trouble suche a solempnitie, neither yet turned his countenance from that publique religion to his private sorrowe, leass he should seeme rather to doe the office of a father, then the dutie of an highe minister. Paulus Emilius after his most noble victorie had of kynge Perse, desired of God, that if after such a triumphe there were any harme like to happen to the Romanes, the same might fall vpon his owne house. And verily when God had taken his two children from hym, immediately after, he thanked God for grauntyng hym his request. For in so doyng he was a manne that the people rather lamented Paulus Emilius lacke, then that Paulus or any betwixt led any misfortune that the Romanes hadde. Examples bee innumerable of these whiche shew like moderation in subduynge their affections as Zenophon, Quintus, Martius, Iulius, Cicer, Tiberius, Cicer, Emperours both of Rome. But what seeke I for
 s. y. mistos.

Bibulus.

Horatius.
Pudulus.

Paulus. Emilius.

Quintus.
Martius.
Iulius Cicer.
Tiberius.
Cicer.

The arte of Rhetorike.

misfortunate men (if any such be misfortunate) seeing it is an harder matter and a greater peece of worke, to finde out happy men. Let vs looke rounde about euery at home, and we shall finde euery subject to this misfortune, say who liueth that hath not lacke. Wherefore I would wishe your grace euery now to come in againe with God, and although he be angry, yet shew you your self most obedient to his will, considering he is Lord ouer kinges, Emperours, & ouer al that be both in heauen: or in earth, and spareth none to whom he listeth to take, and no doubt he will take al at the last. His dart goeth daily, neither is any dart cast in vain, whiche is sent amongst a whole armie standing thicke together. Neither can you iustly lament that they liued no longer, say they liued long enough, that haue liued well enough. You must measure your childre by their vertues, not by their yeres. For (as the wise man saith) a mannes wisdom is the grete heeres, and an vnderlied life, is the old age. Happy is that mother that hath had Godlie childre, and not she that hath had long lininge childre. For if felicitie shoulde stande by length of time, some tree were more happy then is any man, for it liueth longer, and so likewise vnto beastes, as the stagge, who liueth (as Plinius doeth saie) two hundred yeres, and more. If we would but consider what manne is, we shoulde haue small hope to liue, and little cause to put any greate assurance in this life. Let vs se hym what he is: For his bodie any thinge els but a lampe of pearth, made together in such a forme as wee doe see: A fraill vessell, a weake carion subject to choller, cast downe with a very light disease, a man to day, to morrow none. A flower that this daie is freshe, to morrow withereth. Good Lord do we not see that euery those thinges, which nourishe vs with roots and diuers verbes, birdes, and beastes, water, and all other without vs, whiche we cannot liue. And how can we liue euery, that are sustained by dead things. Wherefore when any one dooth dye, why do we not thinke that this may chaunce to euery one, whiche now hath chaunced to any one. We be now as those that stand at bayard ende. Not one man is surer of him selfe before an other, but all are in daunger in like manner to death. What your childre dies before other that were of riper yeres, wee must iudge that their ripenes for vertue and

all

Capl. 4.

Tree liue
longer then
manne.

The stagge
how longe he
liueth.

What he
is, concerning
his bodie.

al other giffes of nature wer brought euen to perfection, wherby death the soner apzoched, for nothing long lasteth that is some excellent. God gaue your grace two most excellent childre, God neuer giueth for any long tyme those that be right excellent. Their natures were heavenly, & therfore moze mete for God then man. Among fruit we se some apples are some ripe, and fall frō the tree in the middest of summer: other be stil grene, & tary til winter, and here byō are commonly called winter frute: Euen so it is with mā, some die young, some die old, & some die in their midle age. Your sonnes were euen. y. such al ready as some hereafter may be with long continuance of tyme. Thei had y in their youth for the giffes of nature, which al men would require of them bothe scarcely in their age. Therfore being both now ripe thei wer now most ready for God. There was a childe in Rome of mans quantitie, for face, legges & other partes of his body, wherbyon wise men iudged he could not be lōg liuing. How could your grace thinke, that whē you sawe ancient wisdom in the one, and most pregnant wit in the other, meruailouse sobrietie in the elder, & most laudable gentleness in the younger, them bothe most studious in lernyng, most forward in feates aswell of the body, as of the mind, beyng twoo such, & so excellent, that thei were like longe to continue with you? God neuer suffereth such excellent & rare felwys long to inherite therth. Whatsoener is nre perfectiō the same is most nigh falling. Vertue being ons absolute can not be seen with these our fleshy eyes, neither cā that tary the latter end with other, that was ripe it self first of all & befoze other. Fier goth out the soner, the clearer that it burneth: and that light lasteth longest, that is made of most coarse matter. In grene wood we may se that wher as the fuel is not most apt for burning, yet the fier lasteth longer, than if it were nourished with like quantitie of drye wood. Euen so in the nature of man the minde being ripe, the body decayeth straighte, and life goeth awaye beyng once brought to perfection. Rather can there be any greater token of short life, than full ripenes of natural wit. The which is to the body, as the heate of the sunne is to thinges earthly. Therfore iudge right honorable lady, that euen now thei bothe died, when thei bothe were most ready for God, neither

Ripe thinges
last not long.

The arte of Rhetorike.

thinke that thei died ouer long, bicause thei liued no longer. Thei
died both gods seruantes, and therfore thei died wel and in good
time. God hath set their time, and taken them at his tyme, blessed
chilozen as thei be, to reigne with him in the kyngdome of his fa-
ther, prepared for them from the beginnyng. Unto whose will, I
withe, & I trust your grace doeth wholy referre your wil, thaking
him as hartely, for that he hath taken theim, as you euer thanked
him, for that he euer lent you theim, I know the wicked words of
some vngodly folke, haue much disquieted your grace, notwithstanding,
God being iudge of your naturall loue, towarde your
chilozen, & all your faithfull frendes, & seruantes bearyng earnest
witnesse with your grace of the same: their vngodly talke, the more
lightly it is to be esteemed, the more vngodly that it is. Gae your
grace may reioyce rather, that whereas you haue doen well, you
heare euill, according to the wordes of Christ: blessed are you, when
men speake all euill thinges against you. And againe consider, God
is not led by the report of men, to iudge his creatures, but perswa-
ded by the true knowledge of euery mans conscience, to take them
for his seruantes, & furthermoze the harme is theirs, which speake
so lewdly, and the blesse theirs, which beare it so pacifely. For loke
what measure thei vse to other, with the same thei shal be mea-
sured againe. And as thei iudge, so shal the be iudged. Be your grace
therfore strong in aduersitie, and prais for the that speake amysse
of you, rendering god for euill, and with charitable dealing, shew
your self long sufferyng, so shal you bepe coales on their beddes.
The boisterous sea, trieth the good Pariner, and sharpe veration
declareth the true christian. Where battail hath not been before,
ther neuer was any victorie obtained. You then, being thus assai-
led, shewe your self rather stout to withstand, then weak to giue
ouer: rather cleauyng to good, then yeldyng to euill. For if God be
with you, what feareth who be against you. For when all frendes
faile, God neuer faileth the, that put their trust in hym, & with an
vnsained hart call to him for grace. Thus doying, I assure your
grace, God wil be pleased, & the goodly wil much prais your wis-
dom though it would full wickedly seeke the pleasure. I prais God
your grace may please the goodly, and with your vertuous behauior

Mathewe. 5.

Patience
prais worship
in aduersitie.

in this your widowhood, win their commendatib, to the glory of god,
the relieving of your frendes, and the comfort of your soule Amē.

Thus, the rather to make preceptes plain, I haue added exam-
ples at large, both for counsaile giuing, & for comfortiug. And most
needefull it were in such kinde of orations to be most occupied, con-
sidering the vse hereof appeareth full oft, in all partes of our life, &
confusedly is vsed, emby al other matters. For in praising a wo-
thy man, we shall haue in the cause to speake of all his vertues, of
thinges profitable in this life, & of pleasures, in general. Likewise
in traierling a cause before a iudge, we can not want the aide of
persuatio and good counsaile, concerning wealth, health, life, and
estimation, the helpe wherof, is partly bestowed of this place. But
wheras I haue set forth at large the places of confirmation, con-
cerning counsaile in diuers causes: it is not thought, that either thei
should all be vsed, in nōber as thei are, or in order as thei stande;
but that any one may vse the, & order them as he shal thinke beste,
according as the time, place, and persone, shal most of all require.

¶ Of an oration iudiciall.

The whole burden of weightie matters, and the earnest
triall of all controuersies, rest onely vpon iudgemente.
Therefore, when matters concernyng landes, gooddes, or
life, or any such thing of like weight, are called in question, wee
most euer haue recourse to this kinde of oration, and after in the
examinyng of our causes, by the places therof: loke for iudgemēt,
accoyding to the lawe:

¶ Oration iudiciall what it is.

Ration iudiciall is, an earnest debating in open assemble,
of some weightie matter before a iudge where the coplai-
naunt commenseth his action, & the defendaunt therupon
answereth at his perill, to al such things, as are laied to his charge.

¶ Of the foundation, or rather principall point in every
debated matter, called of the Rhetoricians the
state or constitution of the cause.

Not onely it is needefull, in causes of iudgemente, to
consider the scope, wherunto wee muste leane all our
reasons, and direct our inuention: but also we ought
in every cause to haue a respecte, vnto some one espe-
ciall.

The arte of Rhetorike.

shall pointe, and chiefe article: that the rather the whole dytste of our doinges may seme to agre with our first deuised purpose. For by this meanes our iudgement shalbe framed to speake with discretion, and the ignorant shall learne to perceiue with profite, what soeuer is saied for his instruction. But thei that take vpon them to talke in open audience, & make not their accompte befoze, what thei wil speake after: shall neiether be well liked for their inuentio, nor allowed for their witt, nor esteemed for their learning. For, what other thing do thei, that houl out their wordes in such sorte, & without al aduilement vtter our matter: but showe themselves to plaie as young hogges, or scarre crookes do, which shoute in the open & plain felde at al aduentures hittie misse. The learned therfoze and suche as lone to be counted Clerkes of vnderstanding, & men of good circumspection and iudgement, do warrely scanne what thei chetely mind to speake, and by definition seke what that is wherunto thei purpose to direct their whole doings. For, by suche aduised warrenesse, and good eye calling: thei shal alwaies be able both to knowe what to say, and to speake what thei ought. As for exauple, if I shall haue occasion to speake in open audience of the obedience due to our soveraigne kyng. I ought first to learne what is obedience, and after knowelege attained, to direct my reasons to the onely ppose of this purpose, and wholly to seke confirmation of the same, & not turne my tale, to talke of Robbini hoods, & to shoue what a godly archer was he, or to speake wonderes of the man in the Mone, suche as are most needlesse & farthest from the purpose. For this, the bearer looking to be taught his obedience, & hearing in the meane season, made tales of Archerie and great meruailes of the man in the Mone: beyng halfe affoined at his so great staring wil perhappes say to hym self: how, whether the deuill wist thou, come in man again for very shame, & tell me no bytalles, suche as are to no purpose but showe me that, whiche thou diddest promise both to teache & perswade at thy first entrie. Assuredly suche sonde felowes there haue been, yea even amonge preachers, that talkyng of faith, thei haue fetcht their full race fro the xij. signes in the Zodiake. And other talkyng of the generall resurrectio hath made a large matter of our blessed lady, praisi-
ber

Definition of
a thing muste
firste be knowen,
ere we
speake our
mind at large

Warning
without reason.

her to be so gentle, so courtious, and so kind, that it were better a thousand sold, to make sale to her alone, then to Christ her sonne. And what needed (I pray you) any such rehearfall being both benignly & nothing at all to the purpose. For, what maketh the praise of our Lady, to the confirmation of the generall doctrine? Would not a man thinke him madde, that hauing an earnest errand from London to Doner, would take it the next waye to ride firste into Northfolke, next into Essex, and last into Kent? And yet assuredly, many an vnlearned & witlesse mā, hath straled in his talke much farther a greates deale, yea truely as farre, as hence to Rome gates. Therefore wise are they, that follothe Plinies aduise, who would that men, both writing & speaking at large vpon any matter, should euer haue an eye to the chief title, and principall ground of their whole intent, neuer swarpyng from their purpose, but rather bringyng all thinges together, to confirme their cause so much as they can possible. Yea, the wise and expert men wil aske of them selues, how hangeth this to the purpose? To what ende doe ye speake it? What maketh this for confirmatiō of my cause? And so by ofte questionyng, either chide their owne folie, if they speake amisse: or els be assured, they speake to good purpose.

A State therfore generally, is the chief ground of a matter, & the principall point, wherunto both he that speaketh, should referre his whole witte, and they that heare should chiefly mark. A preacher taketh in hande, to shew what prayer is, and how needfull for man, to cal vpon God: Now, he should euer remember this his matter, applyng his reasons wholly and fully to this ende, that the hearers maie both knowe the nature of prayer, and the needfulness of prayer. The which when he hath doen, his promise is fulfilled, his time well bestowed, & the hearers well instructed.

A State, or constitution, what it is in matters, of iudgement.

If all other causes of the State is gathered, without contention, and generally handled vpon good aduise, as he shall thinke best, that professeth to speake. But in matters criminall, where iudgement is required: there are two persones at the least, which must through contrarietie, stand and reasse vpon some issue. As for example. A seruing man,

l. b.

is

Plinius cos-
tate for han-
deling of cau-
ses.

A State ge-
nerally, what
it is.

The arte of Rhetorike.

is apprehended by a Lawier, for Felonie vpon suspicion. The Lawier saith to the seruing man: thou hast doen this roberie. Say (saith he) I haue not doen it. Vpon this confliete and matchyng together, ariseth this State, whether this seruing manne hath doen this roberie, or no? Vpon which point, the Lawier must stand, and seeke to proue it, to the vttermoste of his power.

State in iud:
gemen, what
it is.

State, why
it is so called.

A State therof, in matters of iudgement, is that thing, which doth arise, vpon the first demaie, & denial made betwixt men, wher of the one part is the accuser, & thother part the persone, or persons accused. It is called a State because we doe stand and rest vpon some one point, the which must wholly and onely be proued of the one side, & denied of thother. I ca not better terme it in Englishe, then by the name of an Issue, the which not onely ariseth vpon muche debating, and long trauers vsed, wher vpon al matters are saied, to come to an issue, but also els where, an issue is saied to be then, & so oft as both parts stand vpon one point, the which doth aswel happ at the first beginnyng, befoze any probatibis ar vsed, as it doth at the latter ending, after the matter hath at large been discusse.

¶ The deuision of States, or issues.

Now that we knowe what an Issue is, it is next moste needfull, to shewe how many thet are in number. The wisest and beste learned, haue agreed vpon thise onely, and no lesse, the which are these folowynge.

- The state. { i. Confessurall.
 ii. Legall.
 iii. Iuridiciall

As for the moore plaine vnderstandynge, of these darke woordes, these thre questions folowynge, expounde their meanyng altogether.

- i. Whether the thyng be, or no.
ii. What it is.
iii. What maner of thyng it is.

At the first, we consider vpon rehearsal of a matter, whether any suche thing be, or no. As if one should bee accused of murder, good it were to knowe, whether any murder were committed at all, or no, if it bee not perfectly known

knowne before: and after to go further, & examine whether such a man that is accused, haue doen the deepe or no.

In the seconde place, wee doubt not vpon the thyng doen, but we stande in doubt what to call it. Sometimes a man is accused of Felonie, & yet he proueth his offence, to be but a trespass, wher vpon he escapeth the danger of death. An other being accused for kylling a man, confesseth his fault to be manslaughter, and denieth it bitterly to be any murder, wher by he maketh frendes, so purchase his pardon. Now the lawiers by their learning, must iudge the doubt of this debate, and tel what name he deserueth to haue, that hath thus offended.

In the third place, not onely the deepe is confessed, but the manner of doing is defended. As if one wer accused, for kylling a mā, to confesse the deepe, & also to stand in it, that he might iustly so doe, because he did it in his owne defence: wher vpon ariseth this question, whether his doing be right or wroge. And to make these matters more plain, I will ad an example for euery state, generally.

Of the state Coniuncturall

The Assertion.

Thou hast killed this man.

The Answer.

I haue not killed hym.

The State or Issue.

Whether he hath killed this man or no. Thus we see vpon the anouchyng and deniall, the matter standeth vpon an issue.

Of the state Legall

The Assertion.

Thou hast committed treason in this fact.

The Answer.

I denie it to be treason.

The State or Issue.

Whether his offence doen, maye be called treason, or no. Here is denied, that any such thyng is in the deepe dooen, as is by wordes reported, and said to be.

Of the state Iuridicall

The Assertion.

Thou

The arte of Rhetorike.

Thou hast killed this man.

Answer.

I graunt it, but I haue doeri it lawfully, because I killed hym,
in myne owne defence.

State of issue.

Whether a man may kill one in his owne defence, or no, and
whether this man did so, or no.

The Oration conjecturall, what it is.

The oration conjecturall is, when matters be examined, and
tried out by suspitions gathered, & somelike lihood of thing
appering. A soldour is accused, for killing a Farmer. The
soldour denieth it bitterly, & saith he did not kill him. Hereupon
riseth the question whether the soldour killed the Farmer or no,
who is wel known to be slain. To solve to pprove this question, we
must haue suche places of confirmation, as hereafter doe folloive.

Places of confirmation, to pprove thynges by conjecture.

1. Will, to doe euill.

2. Power, to doe euill.

1. **T**he will muste bee considered, the qualitie of the man,
whether he were like to doe suche a deepe or no, and what
should moue him, to attempte suche an enterprise, whether
he did the murther, vpon any displeasure, before conceived, or of
a sodaine anger, or elles so; that he looked by his death, to recceiue
some commoditie, either lande, or office, money, or money worth,
or any other gainfull thyng.

2. Some are knowne, to wat no will, to kille a man, because thei
haue been flesht heretofore, passing as little vpon the death of a mā,
as a Bocher doeth passe for killyng of an ore, being heretofore, ei-
ther accused before a iudge, of manslaughter, or els quit by some
generall pardone. Now, when the names of suche men are kno-
wen, thei make wise men euer after, to haue them in suspicion.

3. The countrie where the man was borne, declares sometym
his natural inclination, as if he were borne or brought vp among
the Wilsdale, and Wilsdale men, he maie the sooner be suspected.

4. Of what trade he is, by what occupation he liueth,

Whether he bee a gamester, an Alehouse haunter or a pa-
nion

inon among Kithians.

Of what wealth he is, and how he came by that, whiche he
hath, if he haue any. 6.

What apparel he weareth & whether he loneth to go gale, or no. 7.

Of what nature he is, whether he be haile, heddis, or reabis
to pite quarels. 8.

What spites he hath made from time to time. 9.

What moneth hym to doe suche an hainous dede. 10.

Places of confirmation to proue whether he had
power to doe suche a dede, or no.

The grounde where the man was slain, whether it was in the
high wale, in a woodde, or betwixt twoo hilles, or els where, nigh
to an hedge, or secrete place. 1.

The time whether it was early in the morning, or late at night. 2.

Whether he was there about that time, or no. 3.

Whether he rams auaile, after the dedes doen, or had any
blood about hym, or trembled, or shakerde, or was contray in
tellyng of his tale, and howe he kepte his countenance. 4.

Hope to kepe his dede secret, by reason of the place, time and
secrete maner of doying. 5.

Whitnes examined of his being, either in this or that place. 6.

By comparing of the strength of the murtherer, with the other mans
weakenesse, or no, with nakednes, & shoutnesse with simplicitie. 7.

His confession. 8.

An example of an oration iudiciall, to proue by coniectures the
knowledge of a notable and moste hainous offence,
committed by a foethlow.



By nature hath euer abhorred murder, & God in all ages,
most terrible hath plagued bloodshedding, so I trust your
wisdomes (moste worthy Judges) will speedely seeke the
execution of this shooke hateful crime. And where as God reuea-
leth to the sight of men, the knowledge of such offences, by o-
thers likelihoodes, and probable coniectures: I doubt not, but you
being called of God to hear such causes, will doe herein as reason
shall require, as this detestable offence shall move you, vpon re-
hearfall of the matter. The man that is well knowne to be slain,
was a worthy farmer, a good house keeper, a welthy husbandman,

The arte of Rhetorike.

one that trauailed muche in this world, meaning by rightie in al
his doynges, and therfore beloned among all men, and lamented
of many, when his death was known. This soldour being de-
perate in his doynges, and liuing by spoile all his life time, came
newlie from the warres, whose handes hath been lately barbed
in blood, & now he kepeth this countrey (wher this Farmer was
slaine) and hath been here for the space of one whole moneth toge-
ther, and by al likelihodes he hath slaine this honest farmer. For,
such menlesht villaines, make smal accompt for killing any one,
& doe it thei wil without any merce, when thei may so their time.
Yea, this wyetche is hated for his beastly demeanour, & known
of long time to be a stryng thief. Neither had he escaped the danger
of the lawe, if the kynges free pardon had not presented the exe-
cutis. His name declares his naughty nature, and his wicked li-
uynge hath made him famous. For, who is he that bearing of N.
(the notable offenders name, might here be rebuked) doeth not
think by & by, that he were like to doe such a dede? Neither is he
onely knote vniuersally to be nought, but his soile also (wher he
was borne) giueth him to be an euill man: considering he was byed
& brought by among a denne of thenes, emong the men of Windale
and Mowdesale, wher pillage is god purchase, and murdering is
counted manhode. Occupation hath he none, nor yet any other
honest meanes, wherby to maintain himself: yet he liueth mosse
sumptuously. No greater gamester in a whole Countrey, no such
riotour, a notable whozemonger, alende rolster emong Kuthas,
an unreasonable waiffer, to date full of money, within a fewen
night after not worthe a grate. There is no man that seeth hym,
but will take hym for his aparell to be a gentleman. He hath his
change of futes, yea, he spareth not to go in his silkes and velvet.
A greate quarreller, and fraile maker, glad when he may be at dis-
tance with one or other, he hath made suche shifres for money ere
nowe, that I maruaile howe he hath liued till this date. And now
being at lowe ebbe, & loth to seme bass in his estate, thought to ad-
uenture vpon this farmer, & either to win the saddle, or els to lose
the boye. And thus being so farre soynard, wanting no will to ad-
tēpt this wicked dede, he sought by al meanes possible, conuenient
oportunitie

opportunitye to chaffe his desire. And waiting vnder a wood side, nigh vnto the high wale, about sixe of the clocke at night he set h^e upon this Farmer, at what time he was comming homeward. For, it appeareth not onely, by his owne confession, that he was there about the self same time, where this man was slain: but also there he men that saue him ride in great haste, about the self same time. And because God would haue this murder to be knowen, looke I praye you, what bloud he carrieth about with him, to beare witnessse against him, of his moste wicked dede. Again, his owne confession doeth plainly go against him, for he is in so many tales, that he caⁿ not tel what to say. And often his colour chaungeth, his body shaketh, and his tongue souldereth within his mouth. And such men as be bringeth in to beare witnessse with him, that he was at such a place; at the self same hour, when the farmer was slain: thei will not bee sworne for the verie houre, but thei saie, he was at suche a place, within two houres after. Now lord, doeth not this matter seme moste plain vnto all meene, especially seying this dede was dooen suche a time, and in suche a place, that if the deuill had not been his god lord, this matter had neuer come to light. And who will not saie, that this Caitiffe had little cause to feare, but rather power enough, to doe his wicked feat, seing he is so sturdy and so stronge, and the other so weake and vnwieldie, yea: seing this villaine was armed, and the other man naked. Doubt you not (woorthie iudges) seying suche notes of his former life, to declare his inward nature, and perceiuyng suche conjectures, lawfully gathered vpon iuste suspicion: but that this wretched Goldiour, hath slaine this woorthie Farmer. And therefore I appeale for Iustice vnto your wisedomes, for the death of this innocent man, whose blood beseege God, asketh iuste amengement. I doubt not, but you remember the wordes of Salomon, who saith. It is as greatesynne to forgiue the wicked, as it is euill to condempne the innocent: and as I call vnfainedly for rightfull iudgements, so I hope assuredly for iuste execution.

The persone accused beeynge innocente of the crime, that is layed to his charge, maye v^se the selfe same places, for his owne defence, the whiche his accuser vsed to proue hym guiltie.

The

The arte of Rhetorike.

The interpretation of a lawe, otherwile called a statute.

In defining out the true meaning of a lawe, we must be to searche out the nature of the same by defining some one word, or comparing one lawe with another, iudging vpon good triall, what is right, and what is wrong.

The partes.

- i. Definition.
- ii. Contrary lawes.
- iii. Lawes made, and thence of the lawe maker.
- iiii. Ambiguities, or doubtfullnes.
- v. Probation by thynges like.
- vi. Challenging or refusing.

Definition what it is.

Then wee be to define a matter, when we can not agree vpon the nature of some word, the whiche we learne to knowe, by asking the question, what it is. As for example. Where one is apprehended for killing a man, we lay murder to his charge: where vpon the accused persone, when he graunteth the killing, and yet denieth it to be murder: we must straight after haue recourse to the definition, and aske, what is murder; by defining whereof, and comparing the nature of the word, with his deede doen, we shall soon knowe, whether he committed murder, or manslaughter.

Contrarie Lawes.

Often happeneth, that lawes seme to haue a certaine repugnancie, whereof among manie riseeth muche contention, whereas if bothe the lawes were well weighed and considered, according to their circumstances, they would appeare nothing contrary in matter, though in wordes they seme to dissent. Christ giueth warning, and chargeth his disciples, in the teneth of Matthew, that they preach not the glad tidings, of his coming into the world to the Gentiles, but to the Iewes onely, vnto whom he was sent by his father. And yet after his resurrection, he doe read in the last of Matthew, that he commanded his disciples, to go into all the whole world, and preach the gladd tidings of his passion, and ransome, payed for all

creatures.

creatures liuing. Now though these two lawes seme contrary, yet it is nothing so. For if the Iewes would haue receiued Christ and acknowledged him their saviour, had doubtles they had been the onely children of God, vnto whom the promise and conuassit was made from the beginning. But because they refused their saviour, and crucified the lord of glorie: Christ made the lawe general, & called all men to life that would repent, promising saluacion to al suche as beleue & were baptised. So that the particuler lawe, being now abrogated, must needs giue place to the superiour.

¶ **Two** further lessons to be obserued, where contrarie lawes are called in question.

- i. Inferiour lawe must giue place to the superiour.
- ii. The lawe generall must yeelde to the speciall.
- iii. Hannes lawe, to Gods lawe.
- iiii. An old lawe, to a newe lawe.

¶ There be lawes uttered by Christes owne mouth, the which if they bee taken, accordyng as they are spoken, seme to containe great absurditie in them. And therfore the minds of the lawe maker, must rather be obserued, then the bare wordes taken only, as they are spoken. Christe saith in the .v. of Matthewe. If thy right eye be offence vnto thee, plucke hym out, and cast him a waie from thee. If one giue thee a blowe of thy right cheke, toorne to hym again thy lefte cheke. There bee some Eunuches, that haue gelded them selues for the kingdome of heauen. Go, and sell all that thou hast, and giue it to the poore. He that doeth not take vp his crosse and folloie me, is not worthis of me. In all whiche sentences, there is no such meaning, as the bare wordes uttered, seme to yeelde. Plucking out of the eye, declares an auoyding of all euill occasions: receiuyng a blowe vpon the left cheke, commendeth vnto vs, modestie, and patience in aduersitie. Geloyng, signifieth a subduyng of affectiōs, and tawnyng the soule lute of pleasure, vnto the will of reason. Goe and sell all: declares we should be liberrall, and glad to parte with our gooddes to the poore and needie. Bearing the crosse, betokeneth sufferance of all sorowes & miseries in this worlde. Now to proue the will of the lawe maker, is none other then I haue saied; I make vs the testimonies of o-

Math. v.

Math. xiii.

Math. xvi.

g. i. ther

The arte of Rhetorike.

ther places in the scripture, and compare them with these sentences, and so indge by this examination, and diligente searche, the true meaning of the Lawe maker.

¶ Ambiguities.

Lawyers.

Sometimes a doubt is made, by some worde or sentence, when it signifieth diuerse thynges, or maie diuersly be taken, whereupon fall ofte ariseth muche contention. The lawyers lacke no cases, to fill this part full of exāples. For, rather then saile, thei will make doubtles ostentymes, where no doubt should bee at all. As his lease long enough (or one) yea, sir, it is very long saied the pooze husbandman. Then (or he) let me alone with it, I wil finde a hole in it, I warraunt thee. In all this talke, I except alwaies the good Lawyers, and I maie well spare them, so thei are but a fewe.

¶ Probacion by thynges like.

When there is no certain lawe, by expresse wordes uttered so; some hainous offender, we maie indge thosence wor; the death, by rehearsall of some other lawe, that soundeth muche that waile. As thus. The Civile lawe appointeth, that he shalbe put in a sacke, & cast in the sea, that killeth his father: well, then he that killeth his mother, should by all reason, in like sort be ordered. It is lawfull to haue a magistrate, therefore it is lawfull to plead matters befoze an Officer. And thus, though the last can not be p;oued by expresse wordes, yet the same is sounde lawfull; by rehearsall of the first.

¶ Challenging, or refusing.

Use this order, whē we raion our sutes, frō one court to an other, as if a man should appele frō the cōmon place to the Chauncerie. Or if one should be called by a wrong name, not to answer vnto it. Or if one should refuse to answer in the spirituall Court, and appele to the Lorde Chancellour.

¶ The opation of right or wrong, called

other wise the State Iuridicall.

After a deede is well knowen to be doen, by some one person, we goe to the nexte, and searche whether it be right or wronge. And that is, when the maner of doynge is examined

mined, and the matter tried thzough reasonyng, and muche debating, towhether it be wzongfully doen, oꝛ other wise.

¶ The deuision.

This state of righte oꝛ wzonge, is twos waies deuised, towhereof the one is, when the matter by the owne nature is defended to bee right, without any further sekyng, called of the Rhetoricians, the state absolute.

The other (bysyng little foꝛce oꝛ strength, to maintain the matter) is, when outwarde helpe is sought, and by waies bled to purchase fauour, called other wise the state assumptiue.

¶ Places of confirmation foꝛ the first kinde, are. vii.

- i. Nature it self.
- ii. Goddes lawe, and mannes lawe.
- iii. Custome.
- iiii. Equitie.
- v. True dealing.
- vi. Auncient examples.
- vii. Couenauntes and deedes autentique.

Vilic in his moste woꝛthy oratio, made in behalf of Milo, declareth that Milo slue Clodius moste lawfully, whom Clodius sought to haue slaine moste wickedly. Foꝛ (quod Tullie) if nature haue graffed this in man, if lawe haue confirmed it, if necessitie haue taughte it, if custome haue kepte it, if equitie haue maintained it, if true dealing haue allowed it, if all common weales haue bled it, if deedes aunciente haue sealed this vp, that every creature liuyng should sence it self, against outwarde violence: no man can thinke that Milo hath doen wzong, in kylling of Clodius, except you thinke, that when men meete with theues, either they must be slaine of them, oꝛ els condemned of you.

¶ Places of confirmation foꝛ the seconde, are fower.

- i. Grantyng of the faulte committed.
- ii. Blamyng euill companie foꝛ it.
- iii. Comparyng the fault, and declaryng that either they must haue doen that, oꝛ els haue doen woꝛse.
- iiii. Shyftynge it from vs, and shewyng that we did it by his commaundement.

g. y.

Confessyng

The arte of Rhetorike.



Onfessing of the fault, is whē the accused persone graſſeth his crime, and craveth pardone thereupon, leaſyng to aſke iuſtice, and leaſyng wholie vnto merſie.

¶ Confeſſion of the faulte, vſed
twoo maner of waies.

The diuiſion The firſt is, when one excuſeth himſelf, that he did it not willingly, but vnwares, and by chance.

The ſeconde is, when he aſketh pardon, for the fault doen, conſidering his ſeruiſe to the common weale, and his worthie beſdes heretofore doen, promiſyng amendement of his former euill deede: the whiche twoodes, would not be vſed beſore a Iudge, but beſore a kyng, or generall of an armie. For the Iudges muſt giue ſentence, according to the Lawe: the kyng maie ſorgine, as beſyng anathour of the Lawe, and haſyng power in his hande, maie doe as he ſhall thinke beſte.

**Blamynge o:
ther, howe it
is ſaid.**

Blamynge other for the faulte dooen, is when we ſaie that the accused persone, would neuer haue dooen ſuche a deede, if other againſt whom alſo, this accuſacion is intended, had not ben euill men, and giuen iuſt cauſe, of ſuche a wicked deede.

**Comparynge
the faulte.**

Comparynge the faulte, is when we ſaie, that by ſlaing an euill manne, we haue doen a good deede, cuttingt aſwaie the corrupte and rotten member, for preſeruacion of the whole bodie. As thus: ſome ſette a whole towne on fire, becauſe the enemies ſhould haue none aduantage by it. The Saguntines beeing tributarie to the Romaines, ſawe their owne chyldren, burnt their gooddes, and fired their bodie, becauſe thei would not be ſubſeſed to that cruell Haniball, and loſe their allegiaunce, due to the Romaines.

**Shifting the
faulte fro vs.**

Shifting it from vs, is when we ſaie, that if other had not ſette vs on, we would neuer haue attempted ſuche an enterpriſe. As often tymes the ſouldiour ſaſeth, his Capitaines bidding, was his enſoſement: the ſeruaunte thinketh his maſters commaundemente, to be a ſufficiente defence for his diſcharge.

The

The seconde booke.

Now, that I haue hitherto set forth, what Rhetorike is, wherevnto every Orator is most bounde, what the causes be, bothe in their nature, and also by number, that comprehend every matter, and what places serue to confirme every cause: I thinke it most mete, after the knowlege of all these, to frame an Oratio accordyngly, and to shewe at large, by partes of every Oracion (but specially suche as are used in indgement) that vnto every cause, apt partes maye evermore bee added. For every matter hath a diuers beginning, neither all controuersies, or matters of weight, should alwayes after one sort be rehearsed, nor like reasons used, nor one kinde of mouyng affectiōs, occupied before all men, and in every matter. And therfore whereas I haue briefly spoken of the before, I will now largely declare the same, and shewe the vse of the same in every matter, that cometh in debate, and is needfull, though reason to be discussed.

¶ In entrance, twoo sortes deuised.

The first is called a plaine beginning, when the hearer is made apt, to giue good eare out of hande, to that which shall followe. The seconde, is a pynne twynnyng, or close creppyn in, to winne fauour with muche circumstance, called insinuation. For in all matters that manne taketh in hande, this consideration ought first to be had, that we first diligently expende the cause, before we go through with it, that we maye be assured, whether it bee lawfull, or otherwile. And not onely this, but also we muste aduisedly make the men, before whom we speake, the men against whom we speake, and al the circumstances, which belong vnto the matter. If the matter be honest, goodly, and suche as of right ought to be well liked, we maye vse an open beginning, and will the hearers to reioyce, and so go through with our part. If the cause be lothsome, or suche as will not be well borne with all, but needeth muche helpe, and fauour of the hearers: it shalbe the speakers parte, pynely to gette fauour, and by humble talke, to winne their good willes. Firste, requyryng them to giue hym the hearynge, and next, not straightly to giue iudgement, but with mercy to mitigate, all rigour of the lawe. ¶ In a coplant mane

g. iij. to which

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whiche the cosail shall greedily stomacke, to exaggerate it the more, if we see in it cause to set it forward. And whereas many oftentimes are suspect to speake thinges of malice, or for hope of gain, or els for a set purpose, as who should saie, this I can do: the wisest will evermore cleare themselves, from all suche offences, as neuer give any token, so muche as in them lieth, of any light suspicio.

In accusyng any persone, it is beste to heape all his fautes together, & whereas any thing seemeth to make for him, to extenuate the same to the uttermost. In defendyng any persone, it is wisdom to reberte all his vertues first & foremost, and with as much art as make bee, to wipe awaye suche fautes, as were laid to his charge. And before all thinges, this would be well marked, that, whensoever we shall largely talke of any matter, we alwaies so inuent, and finde out our first entrance in the cause, that the same be so; ever taken, even from the nature & bowels thereof, that all thinges, whiche shall firste be spoken, make seme to agree with the matter, and not made as a shippe mannes hose, to serue for every legge. Now whereas any long talke is used, the beginning thereof, is either taken of the matter self, or els of the persones, that are there presente, or els of them, against whō the action is intended. And because the winnyng of victorie, resteth in. iij. pointes: first, in apt teachyng the hearers, what the matter is, next in gettyng the to give good eare, and thirdly, in winnyng their fauour: We shall make them vnderstande the matter easely, if first of all, we begin to spounde it plainly, and in bryef wordes, setting out the meaning, make the harken to our sayng. And by no meanes better, shall the hearers by, knowe what we saie, and carie awaye that which they heare; then if at the first, we couche together the whole conte of our tale, in as small rounne as we can, either by defining the nature and substance of our matter, or els by defining it in an apt order, so that neither the hearers be troubled with confounding of matter, & heapyng one thyng in an others necke, nor yet their memorye dulled with overthwart rehearsall, and disorderly telling of our tale. We shall make the people attentive, and glad to heare vs, if we will promise the, to speake of weightie matters of wholesome doctrine, suche as they haue heretofore wanted: yea,

Three thinges
more for euery
Orator.
To make the
hearers to
vnderstande
the matter.

To make the
hearers at-
tentive.

if we promise to tell them thynges, concernyng either their owne profite, or the aduancement of their countrie, no doubt we shall haue the diligent hearers. Or els if they like not to heare weightie affaires, we maie promise the strange newes, and perswade them, we will make them laugh, and thinke you not, that they will rather heare a foolish tale, then a wise and wholsome counsaill? Demosthenes therfore sayng at a tyme, the fondnesse of the people to be such, that he could not obtaine of them, to heare hym speake his minde, in an earnest cause, concernyng the wealthe of his countrie, required them to cary, & he would tell them a tale of Robin Hode. Whereat that all staied, and longed to knowe what that should be. He bega straight to tell them, of one that had solde his Asse to an other man, wherupon they bothe went forthe to the next market towne, hauing with them the said Asse. And the weather being somewhat hot, the first owner, whiche had now sold his Asse, went of that side the Asse, whiche kept him best frō the heate. Whother being now the owner, & in full possession, would not suffer that, but required hym to giue place, & suffer hym to take the best commoditie of his owne Asse, that he could haue, wherat the other answered and saied, naie by G. Marie sir, you serue me not so, I sold you the Asse, but I sold you not the shadowe of the Asse, and therefore picke you hence. When the people heard this, they laughed apace, & list it very well. Wherupon Demosthenes hauing wonne them together, by this merie tole, rebuked their folly that were so slacke to heare good thynges, & so ready to heare a tale of a tubbe, & thus hauyng them attentine, perswaded with them to heare hym, in matters of great importance, the whiche otherwise he could neuer haue doen, if he had not taken this waie with him.

We shal get the good willes of our hearers, in manner of waies either beginning to speake of our selues, or els of our aduersaries or els of the people, & companie present, or last of all, if we begin at the matter it self, & go throug with it. We shal get saues for our owne sakes, if we shall modestly set forth our bounden duties, and declare our service doen, without all suspition of flatteryng, either to the comon weale, as in seruyng either in the warres abroad, or els in bearyng some office at home, concernyng the

Demosthenes tale of the Asses shadowe.

To gette the hearers good willes.

The arte of Rhetorike.

tranquillitie of our countrie: or in helping our frendes, kinfolkes and pooze neighbours, to declare our goodnesse, dooen heretofore towarde the: and lastly, if we shewe without all ostentacion, as well our good willes towarde the Iudges there, as also pleasures doen for the in tymes past, to the bittermoste of our power. And if any thing seme to let our cause, by any mistepoze, or euill behauior of our partes heretofore: best it wer in most humblewise to seke fauor, & sleightly to auoide all suche offences, lated to our charge.

We shall get fauor, by speakyng of our aduersaries, if we shall make suche repozt of the, that the hearers shal either hate to heare of them, or vtterly enuie them, or els altogether despise the. Wee shall some make our aduersaries to be lothed, if we shewe and let forth, some naughtie deedes of theirs, & declare how cruell, how vllie, and how maliciously, thei haue vsed other men heretofore.

We shall make them to be enuied, if we repozt vnto the Iudges, that thei hate them selues haile and fronte, vpon their wealthe, frendes, and oppresse pooze menne by might, not regardyng their honestie, but sekynge alwayes by hooke and crooke, to robbe pooze men of their Farmes, leases, and money. And by the waie, declare some one thyng, that thei haue doon, whiche honest eares would scante abide to heare. Wee shall make them to be sette naught by, if wee declare what lusketh thei are, how vnchastely thei liue, how thei doe nothing from date to date, but eate, drinke and slepe, rather sekynge to liue like beastes, then myndynge to liue like men, either in pzoofiting their countrie, or in tenderynge their owne commoditie, as by right thei ought to doe.

We shall get good will, by speakyng of the Iudges & hearers: if we shall commend their worthy doynges, and praise their iust dealing, and faithfull erecucion of the lawe, and tell the in what estimation the whole countrie hath theim, for their byghte Iudgynge & determining of matters, and therefore in this case needes muste it bee, that thei muste answere their former doynges, and Iudge so of this matter, as all good men haue opinion thei will do.

We shall finde fauour by speakyng of the matter, if in handling our owne cause, wee commend it accoodyntly, and dispaيسة the attempt of our aduersarie, extenuating all his chief purposes

so muche as shall bee necessarie. Now relecth for me to speake of the other parte of enterances into an Oracion, whiche is called a close, or priuie getting of saueur, when the cause is dangerous, and can not easely be heard without displeasure. A priuie beginning, or crepping in otherwise, called Insinuation, make then, and not els be used, when the Iudge is greened with vs, and our cause hated of the hearers.

The cause self oftentimes is not liked, for three diuers causes, if either the matter self be vn honest, and not meete to be vterred before an audience, or els if the Iudge himself by a former tale, be perswaded to take parte against vs, or last if at that tyme we are forced to speake, when the Iudge is wearied with hearing of other. For the Iudge himself being wearied by hearing, will be muche more greened if any thyng bee spoken, either ouermuch, or els against his liking. yea, who saith not that a wearied manne, will some mislike a right good matter? If the matter bee so hainous, that it can not be heard without offence (as if I should take a mannes parte, who were generally hated) wisdome were to let hym go, and take some other, whom all men liked: or if the cause were thought not honest, to take some other in steede thereof, whiche wer better liked, till thei wer better prepared to heare thother: so that euermore nothing should be spoken at the firste, but that whiche might please the Iudge, and not to be acknowen ones to thinke of that, whiche yet we minde moste of all to perswade. Wherefore, when the hearers are somewhat calmed, we make entre by little & little into the matter, & saie that those thynges, whiche our aduersarie doeth mislike in the persone accused, we also doe mislike thesame.

And when the hearers are thus wonne, we make saie, that all, whiche was saied, nothing toucheth vs, and that we mynde to speake nothing at all against our aduersaries, neither this waie, nor that waie. Neither wer it wisdome openly to speake against them, whiche are generally wel esteemed and taken for honest men. And yet it wer not amisse, for the furtheraunce of our owne causes, closely to speake our fantasie, and so, streight to alter their haites. yea, and so tell the Iudge the like in a like matter, that suche and suche iudgement hath been giuen; and therefore at this tyme

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consideryng the same cause, and the same necessitie, like iudge-
ment is looked for. But if the aduersarie haue so told his tale, that
the iudge is whollie bent to giue sentence with hym, and that it is
well knowen, vnto what reasons the iudge moste leane, & was
perswaded: we maie first promise to speake that, whiche the ad-
uersarie hath made moste stronge for hymself, and confute that
part, whiche the hearers did moste esteeme, and best of all like. Or
els we maie take aduantage of some parte of our aduersaries
tale, and talke of that first, whiche he spake laste: or els beginne
so, as though we doubted, what were beste first to speake, or to
what parte it were moste reason first of all to answer, wonde-
ryng, and takyng God to witnesse at the straungenesse of his re-
poyte, and confirmation of his cause. For when the standers by,
perceiue that the answers (whom the aduersaries thought in
their minde was whollie abashed) feareth so little the obiections
of his aduersarie, and is ready to answer Ad omnia quare, with
a bolde countenance: thei will thinke that thei them selues, ra-
ther gaue rather credite, and were ouer light in beleuyng the first
tale: then that he whiche now answereth in his owne cause, spea-
keth without grounde, or presumeth vpon a stomache, to speake
for hymself, without iuste consideration.

But if the tyme bee so spent, and the tale so long in tellyng,
that all menne bee almoste wearied to heare any more: then we
moste make promise at the first, to bee verie shorte, and to lappe
vp our matter in fewe wordes.

And if tyme maie so serue, it were good when menne be wea-
ried, to make theim somewhat merie, and to beginne with some
pleasauite tale, or take an occasion to ieste wittelie vpon some
thyng then presently doen.

Or if the tyme will not serue for pleasaunt tales, it were good
to tell some straunge thyng, some terrible wonder, that thei all
maie quake, at the onely hearyng of the same. For like as when
a mannes stomache is full, and can brooke no more meate, he
maie stirre his appetite, either by some tart sauce, or els quic-
ken it somewhat by some sweete dishe: euen so when the audie[n]ce
is wearied with weightie affaires, some straunge wondrous
maie

Whiche man-
nyng good at
the beginning

Strange
thynges some
tyme needfull
to be tolde at
the first.

maie call by their spirites, or els some morie tale, maie chere their beanie lookes. And assuredly it is no small cunnyng, to moue the hartes of men, either to mirth, or sadnesse: for he that hath suche skill, shall not lightly faile of his purpose, whatsoeuer matter he taketh in hande.

Thus haue I taught what an enteraiace is, and how it should be vsed. Notwithstanding I thinke it not amisse, often to reuerse this one point, that euermoze the beginnyng be not ouermuche laboured, nor curiously made, but rather apte to the purpose, setting vpon present occasion, euermoze to take place, and so to be deuised, as though wee speake all together, without any greates dispute, framing rather our tale to good reason, then our tongue to vaine painting of the matter.

In all whiche discourse, whereas I haue framed all the lessons and euery enteraiace, properly to serue for pleadyng at the Barre: yet assuredly many of theim maie well helpe those that preache Goddes truth, and exhort menne in open assemblies to vpright dealing.

And no doubt many of theim haue muche neede to knowe this arte, that the rather their tale maie hange together, where as oftentimes thei beginne as muche from the matter, as it is betwixte Doner and Barwike, whereat some take pitee, and many for wearinesse can skante abide their beginnyng, it is so longe or thei speake any thyng to the purpose. Therefore the learned clerkes in this our tyme, haue thought it good that all preachers should take their beginnyng, vpon the occasion of suche matter, as is there written, declaring why and wherefore, and vpon what consideration suche wordes, were in those daies so spoken, that the reason giuen of suche talke then vtterde, might serue well to beginne their sermon. Or els to gather some seuerall sentence at the first, whiche bryefly comprehendeth the whole matter following, or els to beginne with some apt similitude, example, or wittyte saying. Or lastly to declare what went befoze, and so to thewe that, whiche foloweth after. yea, sometyme to beginne lamentably with an vnfeigned bewailing of synne, and a terrible declaring of Gods thynges: sometymes to take occasion of a matter newlie

Enteraiaces apte to the purpose.

Enteraiaces apte for preachers.

The arte of Rhetorique.

methe booen, oꝛ of the companie there presente, so that alwaies the beginning be answerable to the matter folowpng.

¶ Of Narracion.



After the pꝛeface & first entranunce, the matter must be opened, and every thyng lineily told, that the hearers may fully perceiue what we go aboute, now in repoꝛtyng an acte doen, oꝛ bitting the state of a cōstronerle, we must bie these lessōs wherof the first is to be shoꝛt, the next to be plain, & the third is, to speake likely, & with reason, that the hearers may remember, vnderstande, and beleue the rather, suche thynges as shalbe saied.

Narracion.
i. Brief.
ii. Plaine.
iii. Probable.

Breuer
how it might
bee vsed.

Plainesse
how it might
bee vsed.

And first, wheras we should be shoꝛt in telling the matter as it lieth, the beste is, to speake no moze then nedes we muste, not raynyng it from the botome, oꝛ tellingng bytales, suche as rude people full oft doe, noꝛ yet touchyng every poīnt, but tellingng the whole in a grosse somme. And where as many matters shall neither harme vs, noꝛ yet do vs good beyng bzought in, & repoꝛted by vs: it twer well doen not to medle with the at all, noꝛ yet twise to tell one thyng, oꝛ repoꝛt that, whiche is obions to be told againe. And withstandyng, this one thyng would be well considered, that in sekpyng to be shoꝛt, we be not obscure. And therefore to make our matter plain, that all maie vnderstande it, the best twer first and foꝛmoste, to tell every thyng in oꝛder, so muche as is nedefull, obseruyng bothe the tyme, the place, the maner of doyng, & the circumstances therevnto belongyng. And herein good hede would be had, that nothing be doubtfully spoken, whiche maie haue a double meanyng, noꝛ yet any thyng vttered, that maie make asmuche agaynst vs, as with vs, but that all our woꝛdes run to confirme wholy our matter. And surely if the matter be not so plainly told that al maie vnderstāde it, we shall do little good in the rest of our repoꝛt. Foꝛ in other partes of the oꝛacion, if we be somewhat darke, it is the lesse harme, we may be moze plain in an other place. But if the narraciō, oꝛ substance of the tale be not well perceined, the whole oꝛacion besides is darkened altogether. Foꝛ to what ende should we go about to pꝛoue it, whiche the hearers know not what it is? Neither can we haue any libertie to tell our tale againe, after we haue ones tolde it, but must streight goe foꝛthe, and confirme that

that, whiche we haue saied how so euer it is. Therefore the report-
 yng of our tale, maie sone appeare plaine, if we first erect our
 minde in plain wordes, and not take these roperipe termes, which
 betraie rather a foole, then commende a wise man; and againe if
 we orderly obserue circumstances, and tell one thyng after an-
 other fro tyme to tyme, not tumbling one tale in an other a necke
 telling halfe a tale, and so leaping it rawe, backing and hem-
 myng, as though our wittes and our senses, were a houle gather-
 yng. Neither should we suffer our tongue to runne before our
 wit, but with muche warrenesse set forth the our matter, and speake
 our mynde enermoze with iudgement.

We shall make our saynges appere likely, and probable: if we
 speake directly as the cause requirith, if we shew the very purpose
 of all the deulle, and frame our inuencion, accordyng as we shall
 thinke the mooste willing to allowe it, that haue the hearing of it.

Probabilitie
 how it might
 be vsed.

The Narracion reportyd in matters of iudgements, shall seme
 to stand with reason, if we make our talke to agree with the place
 tyme, thyng, and persone, if we shall shewe that, whatsoeuer we
 saie, the same by all likelihodes is true, if our coniectures, tokens,
 reasons, & argumentes be suche, that neither in the matere appere
 any fabling, no; yet that any thing was spoken, whiche might of
 right otherwise be taken, & that we not onely speake this, but that
 diuers other of good credite, will stande with vs in defence of the
 same, all whiche reportyng maie sone be liked, & the tale so tolde,
 maie be thought verie reasonable. Yea, we shall make our doyn-
 ges seme reasonable, if we frame our worke to natures will; and
 seke none other meanes, but suche onely, as the honest and wise
 haue euer vsed and allowed, bringyng in and blamyng the still
 alwaies for suche faultes chiefly, whereunto the mooste of all are
 like to be subiect, as to accuse a spende all, of thest: a wooymonger,
 of adulterie: a rathe quareller, of manslaughter: and so of other.
 Sometymes it is good and profitable to be merie and pleasaunt,
 in reportyng a matter, againste some maner of man, and in some
 cause. For neither againste all men that offende, no; yet againste
 all matters should the wittie alwaies vse jestyng. And now, for
 those that shall tell their minde in the other kindes of Oratorie, as
 in

Narracion in
 iudgement.

The arte of Rhetorike.

Parracion
in praſſing
and counſaile
ſeruyng.

Teachers
what order
they vſe.

in the kinde demonſtrative, deliberative, in exhortyng or perſwa-
dyng: the learned haue thought mete, that thei muſte alſo call the
whole ſomme of their matter, to one eſpeciall pointe, that the ea-
ſier the hearers maie better perceiue, whereat thei leauell all
their reaſons. As if a clarke doe take in hande to declare Goddes
beſte, he wiſſe after his enteraunce, tell what thyng is chiefly pur-
poſed in that place, and nexte after, the two other thynges annexed
therevnto, wherby not onely the hearers maie get great learning
and take muche proſite of his doctrine, but he himſelf may knowe
the better what to ſaie, what order to vſe, & when to make an end.

Some doe vſe after the litterall ſenſe, to gather a miſcalle vnder-
ſtandyng, and to expounde the ſaynges ſpiritually, making
their parracion altogether of thynges heauenly. Some rehear-
ſyng a ſerte particularly ſpoken, applie the ſame generally vnto
all ſtates, enlargyng the parracion moſte goodlie by comparyng
woordes longe agoe ſpoken, with thynges and matters that are
preſently doon. Notwithſtandyng the auncient fathers, becauſe
thei did not onely expound the ſcriptures, ſoꝛ the moſte part, made
no artificiall parracion, but vſed to followe ſuche order, as the
plaine ſerte gaue theim. So that if euery ſentence were plainlie
opened to the hearers, thei went not muche farther, ſayng that
when any woꝛde gaue theim occaſion, to ſpeake of ſome vice, thei
would largely ſaie their minde in that behalfe; as Chriſoſtome
and Baſile haue doon, with other.

The waie marking and bebie obſeruacion of tyme, place, and
perſone, maie teache all men (that bee not paſſe teachyng) how to
frame their parracion in al controuerſies, that are called in qu-
eſtion, and therefore when preſent occaſion ſhall geue good inſtruc-
cion, what neede moꝛe leſſons: And eſpecially ſeruyng nature tea-
cheth what is comely, and what is not comely, ſoꝛ all tymes.

yea, what tell I now of ſuche leſſons, ſeruyng God hath raiſed
ſuche woꝛthy teachers in this our tyme, that their goodlie and
learned doctrynes, maie bee a moſte iuſte example, ſoꝛ all other to
followe: as well ſoꝛ their liuyng, as ſoꝛ their leaſing. I fraie
me, the preceptes are moꝛe in number, then will be well kepte
on, followed this yere.

¶ Of deuision.



After our tale is tolde, and the hearers haue well learned what we meane, the next is to reposit wherin the aduersary and we, can not agree, and what it is wherein we doe agree. And then to part out suche principall pointes, whereof we purpose fullie to debate, and leaue them out to be knowne: that the hearers maie plainly se what we will saie, & perceiue at a noode, the substance of our meaning. Now Tallic would not haue a deuision to be made, of, or aboute thre at the most, no; yet leaue then thre neither, if neede so require. For if we haue thre chief groun- des wherebpon to rest, applying all our argumentes therevnto, we shall bothe haue matter enough to speake of, the hearers shall with ease vnderstande our meaning, and the whole oracion shall come be at an ende. Notwithstanding this lesson must not so ca- riously bee kept, as though it were synne to make the deuision of fower or fve partes, but it was spoken for this ende, that the de- uision should be made of as fewe as maie be possible, that menne maie the better cary it awayne, & the reporter with moze ease maie remember what he hath to saie. Now in p[er]suading, or disp[er]suading, in p[er]swadyng, or dissuadyng, deuisions must also be vsed. As if one would enueigh against those women, that will not giue their owne chyldren sucke, he might vse this deuision. Where as wo- men commonly put their chyldren forthe to nursyng, I will firste p[ro]oue, that it is bothe against the lawe of nature, and also against Gods holy will: Againe, I will shewe that it is harmefull, bothe for the chyldes bodie, and also for his witte, lastly, I will p[ro]oue, that the mother self, falleth into muche sickenesse thereby.

First, nature giueth milke to the woman for none other ende, but that she should bestowe it vpon her chyld. And wee see bea- stes feede their youngones, and why should not women? GOD also commaundeth all women to bryng vp their chyldren.

Againe, the chyldrens bodiees shall be so affected, as the milke is, whiche they receiue. Now, if the nurse be of an euill complexion, or haue some hidde disease, the chyld suckyng of her breste, muste needes take parte with her. And if that bee true, whiche the learned do saie, that the temperature of the minde folowes the constituti-

Deuision of
thre partes
at the most.

women rebu-
ked chastitee
not their owne
chyldren.

The arte of Rhetorike.

constitution of the bodie, needes must it be that if the Purse be of a naughty nature, the childe muste take thereafter. But be it, the Purse be of a good complexion, of an honest behaviour (whereas contraitiue, maidens that haue made a scape, are commonly called to bee Purse) yet can it not be, but that the mothers milke, should be muche moze naturall for the childe, then the milke of a stranger. As by experience, let a man be long bled to one kinde of drinke, if the same man change his ayre, and his drinke, he is like to milke it. Lastly for the mothers, howe are they troubled with soze bzaistes, besides other diseases that happen through plentie of milke, the which physicians can tell, and women full ofte haue felt. Liketwise in speaking of fasting, I might vse this dissolution. First, it is goodlie to fast, because the spirite is moze free, and apter for any good worke. Again it is wholesome, because thereby euill humours are wasted, and many diseases either clerely putte awaie, or muche abated of their tyrannie. Lastly it is profitable, because men spende lesse money, the lesse banquetting that they vse. Wherefore, if men loue either to be wise, goodlie, healthfull, or wealthie, let them vse fasting, and forbears exesse.

Now upon a deuotion, there might also be made a subdeuision as where I saie, it is goodlie to faste, I might deuise godlines, in to the hearyng of Goddes woorde, in to praisyng deuoutly, and charitable dealing with all the worlde.

Again, speaking of healtie, I might saie that the whole bodie, is not onely moze lustie with moderate fasting, but also moze apt for all affaires. The learned man studieth better, when he fasteth, then when he is full. The counsaillour heareth causes with lesse paine beyng emptye, then he shal be able after a full gorge.

Againe, where as the five senses, bying vs to the knowlledge of many thynges: the moze apte that euery one is, the moze pleasure they bying euer with them. The eyes see moze clearely, the eares heare moze quickly, the tongue rouleteth moze roundely, and tasteth thynges better, our feeling is moze perfecte: and the nose smellith euill sauiours the soner.

Philosophie
deuided.

Philosophie is deuised into the knowledges of thynges naturall, thynges morall, and into that arte, whiche by reason findeth

findeth out the truthe, commonlie called Logike. Nowe, of these thez partes of Philosophie, I might make other thez subdivisions, and largely set theim out. But these maie suffice for this tyme.

¶ Of Propositions.



Vintilian tollereth, that straight and immediatly, after the Narration, there should also be used suche sentences, as might be full of pithe, and contain in them the substance of moche matter, the rather that the hearers may be stirred, vpon the onely repozte, of some sentencionis sayng, or weightie text in the lawe. As in speaking largely against extortion, one might after his reasons applied to the purpose, bring in pitheie and sentencionous propositions, as thus. Those hands are euill, that scratche out the eyes: and what other do thei that by force robbe their christian brethren? Also be to that realme, where might out goeth right. Or thus. When rage doeth rule, and reason doeth want, what good man can hope, to liue long in rest. Also an acte of a realme, maie well serue to make a proposition. As thus. The law is plain: that man shal die as an offendour, whatsoeuer he be, that breaketh vp an other mans house, and sekerh by spoile to vndo his neighbour. Now, here is no man that doubteth, but that thou hast don this dede, therefore, what nedes any more, but that thou must suffer, accordyng to the law? In diuiding a matter, propositions are used, & orderly applied, for the better setting forth of the cause. As if I should speake of thankfulness, I might first shewe, what is thankfulness, next how needfull it is, and laste how commendable and profitable it is vniuersally. Thankfulness is a kind of remembrance, byng god will shewed, and an earnest desire, to require the same. Without thankfulness, no man would do for an other. The brute beastes, haue these properties, and therefore, man can not want them without his great rebuke. Some propositions are plain spoken without any cause, or reason added therunto. As thus, I haue charged this man with felony, as you haue heard, but he denieth it, therefore iudge you it, I praise you. Sometimes a cause is added, after the alledging of a proposition. As thus, I haue accused this man of felony, because he toke my purse, by the waie side, & therefore I call for iustice. Thus propositions might be gathered, next

Thankfulness.
what it is.

Diuidion of
propositions.

b. l. and

The arte of Rhetorike.

and immediatly after the rebetfall of any cause, & beautifie much the matter, beeyng either alledged with the cause amended, or els being plainly spoken, without giuyng any such reason to it at al.

¶ Of confirmation of matters in iudgement.

When we haue declared the chief pointes, whereunto we purpose, to referre al our reasones, we must heape matter, & find out argumentes, to confirme the same, to the vttermost of our power, making first the strongest reasons that we can, and next after, gathering all probable causes together, that beeyng in one heape, they may seeme strong, and of greate weight. And what soeuer the aduersarie hath saied against vs, to answer therunto, as time and place best may serue. What if his reasons bee light, & amoge good mate bee doene, in confuting his reasons, then in confirming our owne: it were best of all to set vpon hym, and put astate by art, all that he hath fondly saied without wit. For proving the matter, and searching out the substance, or nature of the cause; the places of Logike, must helpe to set it forwarde. But when the persons shalbe touched, and not the matter, wee must seke els where, and gather these places together.

Causes of confirmation
firmatis rwo
swales vled.

I. The name.

ii. The manner of living.

iii. Of what house he is, of what countrie, and of what peres.

iiii. The wealth of the man.

v. His behauiour or daily enuyng with thinges.

vi. What nature he hath.

vii. What he purposeth from tyme to tyme.

viii. What he hath doene heretofore.

ix. What hath befallen vnto hym heretofore.

x. What he hath confessed, or what he hath to say for hymself.

¶ As well examining of all these matters, much may be saied, and greate likelihoode may be gathered, either to or fro, the whiche places I vled heretofore, when I spake of matters in iudgement, against the accused sold so. Now in tripping

the

the truth, by reasons gathered of the matter: we must first marke, what was doen at that time, by the suspected persone, whene suche and such offences were committed. yea, what he did, before this acte was doen. Again the time must be marked, the place, the manner of doynge, and what harte he bare hym. As the oportunitie of doynge, and the power he had to doe this deede. The whiche al set together, shall either acquite hym, or finde hym guilty. These arguments serue, to confirme a matter in iudgement, for any hainous offence. But in the other causes whiche are occupied, either in praisynge, or dyspraisynge, in perswading, or dissuading, the places of confirmation be suche as are before rehearsed, as when we commend a thing, to proue it thus.

}	Honest.	}	to be doen
	Profitable.		
	Cause.		
	Necessarie.		



Ad so of other in like manner, or els to vse in freede of these, the places of Logike. Therfore, whē we go about to confirme any cause, we maie gather these groundes aboue rehearsed, & euen as the case requirerth, so frame our reasons. In confuting of causes, the like manie bee had, as we vſed to proue: if we take the contrary of the same. For as thinges are alledged, so thei may be iustified, and as houses are builded, so thei may be overthrowē. What though many coniectures be gathered, and diuers matters framed, to overthrowe the defendan: yet witte may finde out bywaies to escape, & suche shiftes may be made either in auoiding the daunger, by plain denial, or els by objections, and rebounding again of reasons made, that small harmes shal turne to the accused person, though the presumpcions of his offence be greate, and he thought by good reason to bee faultie. The places of Logike, as I saied, can not be spared for the confirmation of any cause. For who is he, that in confirming a matter will not know the nature of it, the cause of it, the effect of it, what is agreing therunto, what likenesse ther is betwixt that, and other thinges, what examples maie be vsed, what is contrarie, and what can be saied aginst it. Therfore, I wishe that every man should desire, &

Confirmation

the places of Logike most needfull.

b. ij. the

The arte of Rhetorike.

seke to haue his Logike perfecte, before he looke to profit in Rhetorike, considering the grounde, and confirmation of causes, is for the moste parte gathered out of Logike.

¶ Of conclusion.

Conclusion
what it is.



Conclusion, is the handsome lapping vp together, and byieing heaping of all that whiche was said before, stirring the hearers by large utteraunce, and plentifull gathering of good matter, either the one waie, or the other.

Conclusion of
twoo sortes.

There are two partes of a conclusion, the one resteth in gathering together byieing, all suche argumentes, as were before rehearsed, repositoryng the somme of theim, in as fewe wordes as can be, and yet after suche a sort, that much varietie be vsed, both whē the rehearsall is made, as also after the matter is fully reported. For, if the repetition should be naked, and onely set forth in plain wordes, without any change of speache, or shift of Rhetorike; neither should the hearers take pleasure, nor yet the matter take effect. Therefore, when the Oratour shall touche any place, whiche maike giue iust cause, to make an exclamation, and stirre the hearers to be sorry, to be glad, or to be offended: it is necessarie to vse arte, to the vitermost. And when he shall come to the repeating of an hainous acte, and the manner thereof: he maike sette the Judges on fire, and beate theim earnestly against the wicked offendour. Thus in repeating, arte maike bee vsed, and next with the onely rehearsall, matters maike be handsomely gathered vp together.

The other part of a conclusion resteth, either in augmenting, and vehemently enlarging that, whiche before was in fewe wordes spoken, to sette the Judge, or hearers in a heate: or els to mittigate and allwaie displeasure conceived, with much lamenting of the matter, and mouing them thereby, the rather to shewe merke. Amplification is of two sortes, wherof I will speake moze at large, in the next chapter. The one resteth in wordes, the other in matter. Suche wordes muste bee vsed, as be of greates weight, wherein either is some metaphor, or els some large vnderstanding is contained. Yea, wordes that fill the mouth, and haue a sound with them, sette forth a matter very wel. And sometymes wordes twise spoken, make the matter appeare greater.

Again

Again, when we first speake our minde in othe wordes and after the weightier, the faile liketulle seemeth to be greater. As whē one had killed a gentlemā, thus might another amplifie his mind. For one saue to strike another, wer worthe of punishment, but what deserueth that wherthe whiche not onely striketh a man, but striketh a gentleman, and not onely striketh a gentlemā, but cowardly killeth a gentleman, not geuyng hym one wounde, but geuyng him twentie. To kill any man in suche sort, deserueth death, but what saie you to hym, that not onely killeth hym so, but also hangeth him most piteously vpon a tree. And yet not content with that, but scourgeth hym, and mangleth him when he is dedde, and last of all, maketh a iesse of his moste naughtie dedde, leauyng a trespunge there a ponde, the dedde mans necke. Now then seying his crueltie is suche that the onely killyng, cannot content his deuillish dedde, and most dedly malice. I aske it for Gods loue, and in pwaie of iustice, that this wicked deuil, may suffer worthe death, and bee punished to the example of all other. Amplifyng of the matter, consisteth in heauyng, & enlarging of those places, which serue for confirmation of a matter. As the definition, the cause, the consequent, the contrarie, the example and suche other.

Again amplification, may be used, when we make the last to speake, the dedd persons to make his complaint, the country to crie out of suche a dedde. As if some worthe man were cast a waie, to make the countrey say thus: If England could speake, would she not make such and such complaints: If the walles of suche a citie or towne, had a tongue, would they not talke thus & thus: And to be short, al suche thinges shoulde be used, to make the cause seeme greate, whiche concerne God, the common weale, or the Lawe of nature. For if any of the thye be hindered, we haue a large felde to walke in. In praising, or dispraising, we must exaggerate those places towardes the ende, which make men wonder at the strangenes of any thing. In perswadyng or dissuadyng, the rehearsal of commodities, and heaping of examples together, encreaseth much the matter. It were a greate labour to tell the commodities, and all the properties, whiche belonge vnto the conclusion. For suche arte may be used in this behalfe, that though the cause bee verie

The arte of Rhetorike.

euill, yet a twittie manne maie gette the ouerhande, if he be cunningg in his facultie.

*Athenians for
bad conclu-
sions.*

The Athenians therefore did straitely forbyd by a lawe, to vse any conclusion of the cause, or any entrance of the matter to win favour. Cicero did herein so ercel that lightly he gotte the victorie in all matters, that euer he toke in hande. Therfore as iust praise ariseth by this part, so I doubt not, but the twittiest will take most paines in this behalfe, and the honest, for euer will vse the defence of moste honest matters. Weapons maie be abused for murder, and yet weapons are onely ordeined for safeguard.

¶ Of the figure amplification.

Amplificatio.

Long al the figures of Rhetorike, there is no one that so muche helpeth for ward an oration, and beautifieth the same with suche delitefull ornaments, as dooth amplification. For if either we purpose to make our tale appeare belemente, to seeme pleasaunte, or to bee well storied with much copie: needes must it be that here we seke helpe, where helpe chiefly is to be had, and not elles where. And nowe because none shall better be able, to amplifie any matter then those, which best can praise, or most dispraise any thyng here vpon yearth. I thinke it needefull, firste of all to gather suche thinges together, which helpe beste this wate. Therefore in praisynge, or dispraisynge, we muste be well storied euer with suche good sentences, as are often vsed in this our life, the whiche through art being encreased, help muche to perswasion. As for example, where it is saied (fentle be, haufoure wynneth good will, and clerelis queneth hatred) I might in commendynge a noble fentleman for his lowlines declare at large, how commendable, and howe profitable a thyng, fentle behauiour is, and of the other side, howe hateful and howe harmfulfull, a proude disuaine full manne is, and howe beastly a nature he hath, that beeyng but a manne, thinketh hymselfe better then anie other manne is, and also ouer good to haue a matche or felowe in this life. As thus, if lowlinesse and Charitie maintaine life, what a beaste is he, that through hatred will purchase deathe. If God warneth vs to loue one another, and learne of hym to be fentle, because he was fentle and humble in harte: how cruell

Lowlinesse.

exuell are thei, that dare withſtande his commaundements: If the ſubiect rebell againſt his kyng, we crye with one voyce, hang him hang him, and ſhall we not thinke hym woorthy the vileſt death of all, that being a creature, contēpneth his creator, being a moꝝ tall man neglegeth his heavenly maker, being a vile moulde of clate, ſetteth light by ſo mightie a God & eter liuyng kyng: Beas- ſes and birdes without reaſon lone one a nothre, they ſhonde, and they ſlocke together, and ſhall menne endued with ſuche gif- tes, hate his euen chriſtian, and eſchete companie: When ſhepe doe ſtrale, oꝝ cattel doe ſtrine one againſt an other, ther are Dog- gen ready to cal thein in, yea, thei will bite thein (as it hath been full often ſeen) if two fight together: and ſhall man want reaſon, to barke againſt his lewde affections, oꝝ at the leaſt ſhall he haue none to checke him foꝝ his faultes, and ſorce him to foꝝgiue: Likewiſe if you would rebuke one that geneth eare to backbiters and flauderes, ye muſte declare what a greates miſchief an euill tongue is, what a poſſone it is, yea, what a murder, to take a mā's good name from hym. We compte him woorthy death that poi- ſoneth a mans body, and ſhall not he ſuffer the like pain that poi- ſoneth a mannes honeſtie, and ſeketh to obſcure & darken his eſti- mation: ſpen be wel accepted among the wiſe, not foꝝ their bodies but foꝝ their vertues. How to take awaie the thyng, whereby men are commended: and what are meyne, other then brute beaſtes: foꝝ beaſtes dooe nothyng againſt nature, but he that goeth a- gainſt honeſtie, theſame manne fighteth againſt nature, whichs woold that al men ſhould liue wel. When a man is killed ſecre- ly, we aſke Judgement foꝝ the offendō: and ſhal thei eſcape with- out Judgement, that covertly murder a mannes ſoule: That ſe- parate hym from God, that Judge him to helle, whoſe life hath e- uer been moſte heuenly: When oure purſe is piked, we make ſtreight ſearche foꝝ it again, and empyſſone the offendō: and ſhall wee not ſeekes recovery of oure good name, when euill tongues haue ſtained it: If our fame be of moꝝe pꝛice, then is either gold oꝝ gretes, what meane we to be ſo careleſſe in keeping the one, and ſo carefull in keepyng the other: Fonde is his purpoſe that being in the raine, calleth his garmente in a Buſſye, and ſtandeth na-
h. lly. ked

Backbiting

The arte of Rhetorike.

hed him selfe, for sauing the glasse of his gale conse. And yet tobat other thyng do that that esteeme the losse of money for greates lack, and count not the losse of their honestie for any want at all: Thus we se, that from vertues and vices suche amplifications may bes made, and no doubt be that can pvaile or dispvaille any thing plentifullie, is able most copiously to exaggerate any matter.

Sentences
gathered to
helpe Ampli-
fication
Reuengement
is bidden.

Againe, sentences gathered and heaped together commende muche the matter. As if one shoulde saie reuengement belongeth to God alone, and therby exhort men to patience. He might bying in these sentences with hym and geue greates cause of much matter. So manne is hurte but of hym selfe, that is to saie: aduersitis or wronge sufferynge is no harme to hym that hath a constanthe harte, and liues byright in all his doynges.

He is more harmed that doeth wronge, then he that hath sufferd wronge.

He is the scowter that contempneth, then he is that committeth wronge.

Yea he gaineth not a litle, that had rather suffer muche losse, then trye his right by contention.

Gaine gotte by fraude, is harme and no gaine.

There is no greater blasphe, then for man to cule his affectis.

It is a greater matter to overcome anger, then to winne a foyterelle or tower.

There is no greater token of a noble hart, then to contempne wronge.

He that requirith euill for euill, throughte hatred of an enill manne, is made euill hymselfe, and therfore woorthy to be hated.

He that contempneth his enemy in battaile, is counted a good man of warre, and a wise.

He that requirith good for euill, is an aungell of God.

He that myndeth reuengement, is at the next dooze to man slaughter.

God is moued with nothing soner to forgene by suretyntes, then if we for his sake forgene one a nother.

The requityng of iniuries hath no ende,

for it is best ended throught patience.

Angos

Anger is a madnesse, differing from it in this point onely, that anger is short, and lasteth not long, madnesse abideth still.

It is folie to suffer the forme of a poxe, or the striking of his foote, and not abide any thyng that a foole doeth, or a naughty disposed fellowe speaketh.

No man trusteth a dyon hard: yet seing the dykenesse of rage and madnesse of anger, are much more dangerous, then surfetting with wine: he doth folishtly that trusteth his owne wit any thing, when he is in a rage. Good deers shoulde alwaies be remembred, wrong dooyng should sone be forgiven, and sone be forgotten.

Again for liberalitie, these sentences might serue.

It is the propertie of God, to helpe manne.

He hath receiued a good tourne by giuyng, that hath bestowed his liberalitie vpon a worthy man.

He giueth wisely, that giueth sone and chearfully.

God loueth the glad giner.

It is a point of liberalitie, sometime to lose a good turne.

He that giueth to hym, that will euill vse it, giueth no good thyng, but an euill thyng.

Nothinge is more safely laied by, then is that, whiche is bestowed vpon good folke.

We not afraied to lose good fruite.

Nothing is better genen to Christe, then is that, whiche is giuen to the poore. No one man is hoine for himself.

He is unworthie to haue, that hath onely for hymself.

The third kinde of Amplifying is, when we gather such sentences as are commonly spoken, as plaists to speake of such things as are notable in this life. Of the firste, these may be examples. In lamenting the miserie of wardshippes, I might saie it is not for nought so commonly saied: I wil handle you like a ward. He is a heppie mother to me, that is to saie, she is not a naturall mother: who is worse shodde, then the shodmers wife? That is to saie, gentilmens children, full oft are kept but meanly. Worse fire, and worse damme how shoulde the sole amble: that is when bothe father and mother were naught, it is not like that the child will proue good, without an especiall grace of God. Likewise of

Liberalitie
commended
with heapes
of sentences.

6
Showerden
alleged help
Amplificatio

The arte of Rhetorike.

tongue, lighte of taile: that is he oꝝ she that will fare vaineſtelle,
will ofte lye ſoill wantonly. None ripe ſone rotten. Honoz chaſ-
geth manners. Enoughe is as good as a feaſte. It is an euill Croke
that can not lick his owne fingers. I will ſoner truſte mine eye,
then mine eare. But what neede I heape all theſe together, ſeyng
Hephodas Proverbes are in pꝛinte, where plenty are to be had;
whoſe paines in that behalfe, are worthy immortall payſe.

Things no-
table oꝝ ſtrag-
elyp toward
Amplificatio

Things notable in this life are thoſe, the whiche chaunce to
ſerue. As this. To ſe a man of an. C. yeres of age. A yong child as
ſober as a man of l. yeres. A woman that hath had xxiij. childzen.
A manne once woꝝ the thꝛee oꝝ iij. p. pounde, now not woꝝ the a
Grote. A yong man ſayzer then any woman, a woman that hath
had. vij. oꝝ eyght huſbandes. A man able to dzawe a yarde in his
bowe beſides the feathers. A man merie now, & dead withyn halfe
an houre after. There is none of al theſe, but ſerue much to make
our talke appeare vehement, and encrease the weight of commu-
nication. As ſoꝝ example. If one would perſwade an olde man to
contempe the vanities of this woꝝld, he might uſe the examples
of ſoudaine death, and ſhewe that childzen haue died in their mo-
thers lappe, ſome in their cradell, ſome ſtriplings, ſome elder, &
that not one among a p. cometh to. lx. yeres. Or be it that ſome
liue an hundred yeres, beyond the whiche not one in this laſt age
paſſeth, what is there in this life, ſoꝝ the whiche any man ſhould
deſire to liue longe, ſeyng that olde age bzinge it this onely com-
moditie with it that by long liuyng, we ſe many thinges, that we
would not ſee, and that many a manne hath ſhoꝝned his life, ſoꝝ
wearienes of this woꝝtched woꝝlde. Or what thoughte ſome plea-
ſures are to be hadde in this life, what are the al to the pleaſures
of the life to come? Likewiſe in ſpeakyn of euill happe, I might
bzynge hym in that was once woꝝ the thꝛee thouſande pounde, and
is not now woꝝ the thꝛee grotes, and perſwade merne either to ſee
lyght by riches, oꝝ elſew, to comfozte theim, and perſwade them
not to take thought, ſeyng greate harmes haue hapened to oþer
heretofore, and tyme maie come when G. D. will ſende better.
Theſe ſentences aboue rehearſed, beynge largely amplified, en-
crease muche any ſuche kinde of matter.

What

¶ What is amplification.



Amplification is a figure in Rhetorike, whiche consisteth moſte in augmenting and diminuiſhing of any matter, and that diuers waies.

¶ The deuſion of Amplification.



Amplification & diminuiſhing, either is taken out of the ſubſtance in thinges, or els of wordes. Out of the ſubſtance & matter, affections are deuſed: out of wordes, ſuch kindes of amplification, as I will now ſheiw, & partly haue ſheiwed befoze, whē I ſpoke of the cōcluſion, or lapping vp of any matter.

The firſt kinde of amplification is, when by changing a worde, in augmenting wee ſe a greater, but in diminuiſhing, we ſe a leſſe. Of the firſt, this maie be an example. When I ſee one ſoze beaten, to ſaie he is ſlain: to cal a naughty ſelowe, theſe, or hangmanne, when he is not knowen to be any ſuche. To cal a woman that hath made a ſcape, a cōmon harlot: to call an alehouſe haunter, a dyonharde: to call one that is troubled with choler, and often angry, a madde manne: to call a pleaſaunte ſentilman, a railing ſeller: to call a couetous man, a deuill.

As the latter, theſe examples ſhalbe: when one hath ſoze beaten his ſelowe, ſo; the ſame manne to ſaie that he hath ſcant touched hym: When one hath ſoze wounded an other, to ſaie that he hurt him but a little: when one is ſoze ſicke, to be ſaied he is little craſed. In like maner alſo, when we giue vices, the names of vertue: as when I cal him that is a cruell or mercileſſe manne, ſome; what ſoze in iudgemente. When I call a naturall ſoule, a plaine ſimple man: when I call a notable flatterer, a ſatire ſpoken man: a glutton, a good ſelowe at his table: a ſpende all, a liberal ſentleman, a ſnudge, or pynche penie, a good huſbands, a thieftie man.

Now in all theſe kindes, where wordes are amplified, thei ſeme muche greater, if by correction the ſentence be uttered, and greater wordes compared with them, ſo; whō thei are uttered. In the which kinde of ſpeech, we ſhall ſeme as though we went vp by ſtaires, not onely to the toppe of a thyng, but alſo aboue the toppe. There is an example hereof in the ſenenth actiō that Tullie made againſt Verres. It is an offence to bynde a Citizen of Rome with chaines,

Diminution.

Correction.

The arte of Rhetorike.

chaimes, it is an hainous dede to whip him: it is worse then man-
naughter to kill hym: what shall I call it, to hang hym by upon a
gibbet? If one would command the auctoritie, which he alledgeth,
he might saie thus. These wordes are no fables uttered amonge
men, but an assured truth left unto vs by writing, and yet not by
any fained writing, but by such as all the worlde hath confirmed
and agreed vpon, that it is antique & Canonical: neither are
thei the wordes of one, that is of the common sort, but thei are the
wordes of a Doctor in the church of God, and yet not the wordes
of a deuine, or doctor of the common sorte, but of an Apostle: and
yet not of one that is the Apostle, but of Paule, that is the best of al
other: and yet not paules, but rather the wordes of the holy Ghost,
speaking by the mouthe of Paule. He that loneth to enlarge by
this kinde, must make well the circumstances of thinges, and
heaping them al together, he shall with ease & ease, how one thing
riseth aboue an other. And because the vse herof extendeth large-
ly, I will largely vse examples. As thus. If a gentleman and of-
ficer of the kynges, being ouer charged at supper, with ouermuch
drinke, and surfetyng with gorge vpon gorge, should vomite the
next day in the Parliament house: I might enueigh thus. O sha-
me full dede, not onely in sight to be lothed, but also odious of all
mennes to bee heard. If thou haddest doen this dede at thine owne
house, being at supper with thy wife and children, who would
not haue thought it a filthie dede? But now for thee to do it in the
Parliament house, among so many gentlemen, and suche, yea, the
best in all England: being both an officer of the kynges, and a
man of much auctoritie, & there to caste out gobbers (where bel-
ching wer thought great shame) yea, & such gobbers, as none could
abide the smell, and to fill the whole house with euill sauour, and the
whole house with much filthinesse: what an abhominable shame
is it aboue all other, it hadde bene a foule dede of it selfe, to vomite
where no such gentlemen were: yea, where no gentlemen were: yea where
no Englishmen were: yea, where no men were, yea, where no
companye were at all: or it had been euill, if he had doone no manner
of office, or had been no publique officer, or had not been the kyng-
ges officer: but being not onely an officer, but a publique officer
and

and that the kinges officer: yea, & ſuche a kinges, and doynge ſuche a dede: I can not tell in the woꝛlde, what to ſaie to hym. Diuers examples maie bee inuented, like vnto this. As thus, againſte an hedde officer, in a noble mans houſe, I might inueigh thus. Pow Loꝛde, what a man is he, he was not aſhamed beyng a gentlemañ, yea, a man of good yeres, and muche auchoꝛitie, and the hedde officer in a dukes houſe to plaie at Dice in an Alehouſe with boyes, bandes, and veriettes. It had been a great fault, to plaie at ſo vile a game, among ſuch vile perſones, being no gentleman, being no officer, beyng not of ſuche yeres: but beyng bothe a man of faire landes, of an aunciente houſe, of greate auchoꝛitie, an officer of a duke, yea, and to ſuche a duke, and a man of ſuche yeres, that his white heares ſhould warne hym to auoide all ſuche folle, to plaie at ſuch a game, with ſuch roſters, & ſuche veriettes, yea, and that in ſuch an houſe, as none come thether but thienes, bandes, & ruſſians; now beſoꝛe God, I can not ſpeake ſhame inough of hym.

There is an other kinde of Amplification, when vnto the beſt, there is added ſome thing higher then it is. As thus. There is no better pꝛeacher among theim al, except Hugh Latimer, the father of all pꝛachers. There is no better latine mā wiſthin Englañde, except Gualter Badd the Latwier. Again we amplifie a matter: not aſcendynge by degrees, but ſpeakynge that thyng onely, then the whiche no greater thyng can be ſpoken. As thus. Thou haſte killed thine owne mother, what ſhall I ſaie moꝛe, thou haſte killed thine owne mother. Thou haſt deceined thy ſouerain loꝛde & kynge, what ſhall I ſaie moꝛe, thou haſte deceiued thy ſouerain Loꝛde and kynge.

Sometyme we amplifie by comparynge, and take our ground vpon the weakeſt & leaſt, the whiche if thei ſeeme greate, then muſt that needes appere greate, whiche we would amplifie & increaſe. As Tullie againſte Catiline. My ſeruauntes in good ſorte, if thei feared me in ſuch ſozte, as all the citezeins doe feare the: I would thinke it beſt foꝛ me, to ſozlake my houſe. Thus by vſynge the leſſe firſt, this ſentence is increaſed, ſeyn ſeruauntes are coꝛpared with all the citezeins, bondmen are coꝛpared with frée menne: Tullie the maſter, is coꝛpared with Catiline the traitout; whiche was neither

The arte of Rhetorike.

neither Royde, no; ruler ouer the Citiezenes, and Tullies house is compared with the citie.

By comparing of examples, we vse also to encrease our matter. As thus. Woe the Spate of London, that through Jacke Straw, bepng but a berlet rebel, and onely disquieting the citie, and shal the kyng suffer capitaine Kete, to lue in Englandes ground, and enioye the frutes of this realme, being a mosse tyrannous Traitor, & sache a rebell, as sought to ouerthrowe the whole realme. Here is Jacke Strawe, compared with Capitaine Kete, the citie of London, with the whole realme, the Spate with the king. So that if he, whiche is a pivate persone, and hath noe power of death, might punish with death, the disquietyng of a Citie: The kyng hymself hauing all power in his hande, maie iustly punish hym that seeketh to ouerthrowe his whole realme.

The places of Logike helpe ofte so; amplification. As, where men haue a wyong opinton, and thinke thest a greater fault then flander, one might proue the contrarie, aswell by circumstances, as by argumentes. And first he might shewe, that flander is thest, and that euery flanderer is a thief. For as wel the flanderer, as the thief, doe take auaile an other mannes possession, against the owners will. After that he might shewe, that a flanderer is worse, then any thief, because a good name is better, then all the gooddes in the worlde, and that the losse of money, maie be recouered, but the losse of a mannes good name, can not be called backe againe, and a thief maie restore that againe whiche he hath taked auaile, but a flanderer can not giue a man, his good name again, whiche he hath taken from hym. Again, he that stealeth goods oz cattill, robbes onely but one man, but an euill tongued man, infecteth all their mindes: vnto whose eares, this report shal come.

Besides this, there are Lawes and remedies, to subdue theses; but there is no lawe, against an euill tongue. Again, al such halinous offences, are ener the moze greuously punished, the moze closely; and moze craftely thet are committed. As it is thoughte a greater faulte, to kill one with poyson, then to kill him with the swearde, and a moze halinous offence, to commit murder, then to commit manslaughter: we maie gather an argument also, from
the

Flander, a
greater offence
then theft.

the instrument; or maner of dooing. As a thiefe hath dooen this offence with his hande, a flanderer hath dooen it with his tongue. Again, by the iudgements of all menne, enchauntements is a notable euill; but they that infecte a Prince or Kyng, with wicked counsaile, are not thei moze wicked enchaunters, considering they dooe as muche, as if one shoulde poyson a Conduite hedde, or a riuer, from whence all menne fetch their water, And yet they dooe moze, for it is a greater fault, to poyson the minde, then the bodie. Thus by the places and circumstances, greate matter might be made.

By contraries set together, thinges oftentimes appere greater. As if one shoulde set Lukes belnet, against Geane belnet, the Lukes will appere better, & the Geane will seme wooser. Or set a faire woman against a soule, and she shall seme muche the fairer, and the other muche the sanler. Accoording whereunto, there is a sayng in Logike: *Contraria inter se opposita, magis elucescunt.* That is to saie. Contraries beyng set, the one against the other, appere moze euident. Therefore, if any one be disposed, to set forth the Chastitie, he maie bring in, of the contrary part, whozedom, & shewe what a soule offence it is, to liue so vncleanly, and then the deformitie of whozedom, shall muche set forth Chastitie: or if one be disposed to perswade his fellowe to learning, and knowledge, he maie shewe of the contrary, what a naked wretche man is, yea, how muche a man is no man, and the life no life, when learning once wanteth. The like help we maie haue, by comparing like examples together, either of creatures liuing, or of thinges not liuing: as in speaking of constancie, to shewe the Sonne, who euer kepeth one course: in speaking of inconstancie, to shewe the Pone, which kepeth no certain course. Again, in yong Storkes, we may take an example of loue, towards their dame, for whē she is old, & not able for her crooked bill, to picke meate, the youngones feede her. In yong Wipers, there is a contrary example (for as Plinie saith) thei eate out their Dammes wombe, and so come forth. In Wermes there is a care, to bring by their chickens, in Eagles the contrary, whiche cast out their egges, if thei haue any moze then thre: & all because they woulde not be troubled, with bringing by of many.

There

Storkes.

Wipers.

The arte of Rhetorike.

There is also a notable kind of amplification, when we would extenuate and make lesse, greates faulnes, which befoze we did largely increase: As the cride that other faulnes, might seime the greatest about all other. As if one had robbed his master, thurst his fellow through the arme, accompanied with harlottes, kepe the tannerne, till he had been as vponke as a Ratte: to saie after a large imagination, against al these offences. You haue heard a whole court rolle of ribandzie, and yet all these are but Fleabitynges, in respect and cōparison of that, which I shall now shewe you. What doeth not looke for a marvellous greate matter, and a moste heinous offence, when those faulnes that are thought most greuous, are counted but flea bitynges, in respect and comparisō of that, which he mindeth to rehearse? In like maner, one might exhort the people to godlinesse, and whereas he hath set forth, all the commodities that solowe thesame, as in shewing a quiet conscience, not gillie of any great fault, the libertie of spirit, the peace which wee haue with God, the fellowship with all the electe, for the seruant of Dauid, to be the sonne of God, the comfort of the soule, the greatnesse wherof, no mā is able to conceiue: to say at length, and what can bee greater, what can be moze excellent, for moze blisfull? And yet all these are small matters. If they be compared with the blessed inheritance, of the euersluyng God, prepared for all those that liue Godlie here vpon yearth, fastnyng their whole trust vpon Christ above, which both is able, and will saue all those, that call vnto hym with faith. We doe increase our cause, by reasoning the matter, and casting our account, when either by thinges that solow, or by thinges that go befoze, or els by suche thinges, as are annexed with the matter, we geue sentence how great the thing is. By thinges goyng befoze, I iudge when I se an envious, or hattle mā, fight with an other as hattle, that there is like to be bloodshed. As who shoulde saie: can envious, or hattle men matche together, but that thei must needs trie the matter with bloodshedding. Assuredly, it cā not be otherwise, but that blood must appeare their rage. Likewise, seying tooo wise men earnestly talking together, I cā not otherwise iudge, but that their talke must needs be wittie, and concerne some weighty matter. For, to what ende

ende should wise men toyne, as wherefore should thei lape thei beddes together, if it were not for some earnestte cause? What a shame is it for a strong man, of moche health, and great manhod, to be overcome with a cuppe of drinke. Fro thynges toynd with the cause, thus. A woman hauyng her husbände empisoned, and in daunger of death, sodainly slept befoze the kyng, and craved his pardon. Bold was that woman, whiche durst aduenture to knele befoze a king, whose husbände had so greivously offended. Aough women by nature are fearefull, yet in her appeared a manly stomacke, and a good bolde harte, yea, euen in greatest daunger. By thynges that followe, thus. All Englande lamente the death of duke Henry, and duke Charles, two noble bryethen of the house of Suffolke. Then maie we well iudge that these two gentlemen, were wonderfull beloued, when thei bothe were so lamented.

There is a kinde of amplifying, when in speaking of two that fought together, wee praise hym muche, that had the worse, because we would the other, to haue moze praise. Consideryng for a man to beate a boie, it wer no praise, but for a tall man, to match with an other, that were as tall as hymself: that were somewhat worse. Therefore, I would haue the Scotches wel praised, whiche the Englishmen haue so often vanquished. He that praiseth muche the strong holde of Waleis, must nedes thereby, praise king Henry the eight of Englande, who by marciall power wonne it, and kept it all his life time. As thus. Suche a one kepes a marvellous good house, for the worse boie in his house, drinkes one and the same drinke with his master, & all one bread, yea, every one hath his meate in silver, chamber vessels, and all are of silver. Wee iudge by apparell, by attour, as by harneys, what a man is of stature, as biggenesse. Wee iudge by occasion, the goodnesse of menne, as when thei might haue dooen harme, thei would not, when thei might haue slaine, thei sought rather to saue.

From the place where one is, increase maie bee gathered. As thus. Being euen in the Coperte, he was neuer twoued to gamynyng: being at Rome, he hated harlots, where there is by repute, so greate plentie, as there is starres in the Clement.

From the tyme thus, he must nedes be well learned, in the la-

The arte of Rhetorike.

Wes of our realme, that hath been a student this thirtie Yll inter.
From the age: assuredly, he is like to be good, for beyng but a
childe he was ever moste goodlie.

For the state of life: no doubt he is honest, for beyng but a
seruant, he liued so by right, as none could iustly blame his life.

From the hardnesse of a thyng. What whiche is almoste onely
proper to Angelles, must nedes be harde for man: therefore, cha-
stite is a rare gift, and harde for man to kepe.

From the straitnesse of a thyng. Eloquence muste nedes bee
a wonderfull thyng, when so fewe haue attained it.

Likewise, notable adventures doen by a fewe, are moze ppassi-
worthy, then suche as haue been doorn, by a greate number.
Therefore, the battaill of Munkelbozowe againste the Scottes,
where so fewe Englishemen were slaine, and so many Scottes
dispatched: must nedes bee moze ppassi worthy, then if the num-
ber of Englishemen, had been greater.

Uehementie of wordes, full often helpe the matter forthwardes,
when moze is gathered by cogitation, then if the thyng had been
spoken in plaine wordes. When we heare one saie, suche a man
swelled, seying a thing against his minde, we gather, that he was
then, moze then halfe angrie. Again, when we heare one saie,
suche a woman spittes fire, we gather straight, that she is a De-
uill. The Preacher thunderde in the Pulpite, belike then he was
metely hoite. But concernyng all suche speeches, the knowledge
of a Metaphore, shal byyng men to much knowledge (whereof I
will speake hereafter, among the figures) and therefore, I forcaile
to speake of it in this place.

We increase our cause, by heappynge of wordes and sentences
together, touchyng many reasons into one corner, whiche before
were scaterde abroad, to the intent that our talke, might appere
moze belement. As when by many coniectures & greate presump-
tions, we gather that one is an offendour, heappynge them all in-
to one plump, whiche before were sparpled abroad, and therefore
do but little good. As thus to proue by coniectures, a murder is
mitted, I might thus saie againste a suspected persons. My lord,
do not weye my wordes and sentences generally, but consider the
also

Amplificatio
by coniectures

altogether. If the accused persone, here shall receiue profit, by this other mannes death, if his life heretofore hath euer been euill, his nature couetous, his wealth the moste slender, and that this dedde mannes gooddes, could turne to no mannes auaille so murde, as vnto this accused persone, and that no manne could so easely dispatche hym, and that this man could by no better meanes compass his desire, and that no thyng hath been vnattempted, whiche might further his naughtie purpose, and nothing doen, that was thought needefull, and seying a mete place, was chiesly sought for, and occasion serued very well, and the tyme was moste apte, for suche an attempte, and many meanes heretofore deuised, to compass this offence, and greate hope, bothe to kepe it close, and also to dispatche it, and besides that, seying this man was seen alone, a little before in the same place, where this other man was slaine, and that this manes voice, whiche did flea hym, was heard a little before in the same place, where this other man was slaine, and seying it is well known, that this man came home late the same night and the next daie after, beyng examined, did answere confusedly, fearfully, and as though he were awaked, and seing al these thynges, are partly shewed by witness, partly by good reason, partly by his owne confession, and partly by the report, that commonly goeth of hym, whiche by like is not spoken, without some ground: it shalbe our partes, woorth by Iudges, weying all these thynges together, to giue certain iudgement of him for this offence, & not to thinke it a matter of suspicion. For, it might haue been, that three or foure of these coniectures beyng proued, might giue but onely a cause of suspicion: but where as al these together, are plainly proued by him, it can not be otherwise, but that he hath offended.

It is an excellent kinde of amplifying, when thynges increased & thynges diminished, are bothe set together, that thone make the rather, beautifuller thother. As if wee Gods goodnes towards vs, were largely amplified, we did straight extenuate our vnbankfulness towards hym againe. As thus: seying God hath made man a creature, vnto his owne likeness, seying he hath giuen hymself, and the spirite of vnderstandyng, endowyng hym with his manifold graces, and redemyng hym, not with vile money, but with
i. g. his

The arte of Rhetorike.

his owne p̄cious bodie, sufferynge death, and bloodshedynge vpon the Crosse, the rather that man might liue for euer: what an vnthankfull parte is it, yea, what an hainous thing it is, for man so so ofte to offende, so oft to wallowe in such his wickednesse, and euer moze for Goddes louynge kindenesse, to thewe hymself of all other creatures, moſte vnkinde. Like wiſe, contraries beynge receiued, and the euill immediatly bettered after the good, make muche for increaſe. As many men now a daies for ſubtiltie, ſolowne glottonie, for chaſtitie, take lecherie, for truthe, like falſhoode, for gentlenesſe, ſeke crueltie, for iuſtice, vie wronge dealing, for heauen, hell, for God the Deuill: to whom thei will without peraduement, if Goddes grace be not the greater.

Affections
mouynge.

Of mouynge affections.

BEcauſe the beautie of amplifying, ſtandeth moſte in apt mouynge of affections: it is needfull to ſpeake ſome what in this behalte, that the better it maie bee knowen what thei are, and how thei maie be vſed: Affections therefore (called Paſſions) are none other thing, but a ſtirrynge or ſozrynge of the minde, either to deſire, or els to deſiſt, and lothe any thing, moze vehemently, then by nature ſoer are raied: monly wont to doe. We deſire thoſe thynges, we loue theſe, and like them earneſtly, that appeare in our iudgement to be goodly, we hate and abhorre thoſe thynges, that ſeme naught, vngodly, or harmefull vnto vs. Neither onely are we moued with thoſe thynges, whiche we thinke either hurtfull, or profitable for our ſelues, but alſo we reioyce, we ſoze, or ween pitee an other mannes happie.

And euer moze there are thoo thynges, whiche moue vs either this waie, or that waie. The matter ſelf which doeth happen, or is like to happen: and the perſons alſo, whom the matter doeth concerne. As ſoꝛ exaple: if a wicked wretch haue his deſertes, we are al glad to heare it, but if an innocēt ſhould be caſt aſide, we ſpynke muche of it, and in ſtomache repine againſt wrong iudgemente: If an euill man finde muche fauour, we enuie his good happie, yea it greeueth vs, that any ſuche ſhould haue ſuche fauor ſheued: and not onely doe we hate the euill, that are come to any wealthe: but

alſo

also we erre commonly, all suche as come to any prefermente, especially, if either thei haue been, as poore men as we are, or els came of a meane house, then we haue doon. No one man, would haue any to be better then hymself, and euery one enhaileth his owne gooddes, to deserue like dignitie with the beste. And wher as some haue gotte befoze, flatteryng sodainly, from an ynche to an Elle, wee spare not to saie, that flatterie made theim speede, and though thei haue muche gooddes, yet are thei cleare boyde of all goodnesse, and therefore muche good maie it doe them, we would not come by gooddes in suche soyle, to wisme all the woylde. For the deuil and thei (saie we) shall part stakes with them, one daie. And thus we can neuer be content, to giue our neighbour a good wooyde. yea, though thei haue serued right well, and deserued a greate rewarde, we muste needs finde some faulte with them, to lessen their praises, and saie that though their desertes be greate, yet their natures are nought: none so proude, though setwe be so hardie: none so envious, though setwe be so faithfull: none so conetous, though setwe be so liberal: none so glotonous, though setwe kepe suche an house. And thus, though we graunte them one thyng, yet we will take an other thyng, as false againe from them.

Suche a man is an excellent fellowe (saith one) he can speake the tongues well, he plaies of Instrumentes, setwe men better, he seigneth to the Lute, marvellous sweetelie, he endites excellently, but for all this (the moze is the pite) he hath his faultes, he will be dyonke ones a daie, he loues women well, he will speke Goddes Coope, if he had it, he will not tary longe in one place, and he is somewhat large of his tongue. What if these faultes wer not, surely he were an excellent fellowe. Then as one should saie: if it were not for lying and slealyng, there were not an honeste manne, then suche a one is, that pesthannce hath some one good qualitie, to set hym forwarde. These buttres be to broad, and these barres be ouer bigge: for looke what is giuen to one by commending, the same is straight taken awaie by buttynge. Therefore, suche are not to be liked, that giue a man a shoulder of Burten, and bryake his hedde with the spitte, when thei haue doon. And yet, this is many a mannes nature, especially, where erre hath

with prais
sing: dysprais
sing vnto.

any grounded dwelling place, whose proprietie is alwaies to
 speake nothing of other, without reproche and slander.
 In mouing affections, and stirring the Judges to be grieved,
 the weight of the matter, must be so set forth, as though the lawe
 it please befoze their eyes; the reporte muste be suche, and the of-
 fence made so heinous, that the like hath not ben seen heretofore,
 and all the circumstances muste thus be heaped together: The
 naughtinesse of his nature, that did the dede, the cruell ordering
 the wicked dealing, & malicious handling, the tyme, the place,
 the manner of his dooing, and the wickednesse of his will, to haue
 been moze. The man that sustained the wrong, how little he de-
 served, how well he was esteemed, among his neighbours, how
 small cause he gave hym, how greates lacke, merite haue of hym.
 Now, if this bee not reformed, no good man shall lye saufe, the
 wicked will ouersawe all the worlde; and best it were for saufe-
 garde; to be thought also, and to take part with them, for no good
 man shall goe quiet for them, if there be not speedie redress found
 and this fault punished, to the example of all other.

Quintilian coucheth together, in these fewe wordes, the full
 heape of suche heinous matter, by gathering it by after this sort.

- i. **What is doen.**
- ii. **By whom.**
- iii. **Against whom.**
- iiii. **Upon what minde.**
- v. **At what tyme.**
- vi. **In what place.**
- vii. **After what sort.**
- viii. **How much he would haue doen.**

If one be beaten blacke and blewe, we take it grieuous-
 ly: But if one bee slain, we are muche moze troubled.
 Again, if a slau or ruffine shall dooe suche a dede, wee
 are displeased; but if an officer, a preacher, or an honest
 gentleman, should vse any flauerie, we are muche moze agrieved.
 yea, if a very notable euill man, committe suche an horrible offence,
 we thinke hym worthy to haue the lesse fauour. If a sturdy fel-
 lowe bee stricken, we are not so muche disquieted, as if a child, a
 woman,

Description
 of an euil and
 wicked of-
 fence doen.

What is doen

By whom.

Against who

woman, an aged man, a good man, or a chief officer, should be evil
bles. If the offence be committed, upon a preperited authority, tol-
fully, we make much more a doe, then if it were done by chaunces
medly. If it be done upon an holy daie, or els upon the daie of As-
se, or upon the daie of a kynges coronacion, by about such a so-
lemne time, or if it be done in the night, rather then at noon da-
yes, we make the matter greater, then if it had beene done at an
other tyme. In the courts if one strike a man, it is thought grea-
ter, then if he should strike hym in the open streets. The manner
of dooing also, doe muche move the pacience of menne, as if one
should cowardly kill one, and strike hym sodainly, he were wor-
the greater blame, then if he should manfully set upon hym: or if
one kill his fellowe, secretly with a Gunne, he were thought more
hated, then if he killed hym openly a sword, or he wounded hym
sore, or cruelly mangled hym, we esteeme muche more, then if he
had barely killed hym. And laste of all, if his will had beene, to haue
doen muche more, then he dothe increase our anger againste his
rage muche more, then ever we would els haue doent.

And thus muche of the firste part of the firste booke.

In mourning pite, and carrying menne to merie, the
wrong doers, in this firste booke plainly tolde: or if the Judges
haue suffered the like extremitie, the best way to wile the,
to remember their owne state, how thei haue beene abused in like
manner, what wronges thei haue suffered by wicked doers: that
by hearing their owne, thei make the better harken to others.

Again, whereas al other miseries, that befall vnto man, are gre-
uous to the eare, there is nothing more heinous, then to heare,
that the moste honest men, are so cruelly overthowen, by them that
are made wicked, & vertue put to flight, through the onely might
of vice. That if the like hath not happened, vnto the hearers of
this cause, yet it were mete to shewe them, that the like may hap-
pen, and so require thei to giue iudgement in this cause, as thei
would doe in their owne, and remember that harme may chaunce
to every one, that perchappes chaunceth to any one. And no doubt
every man remembryng hymself, and his owne case, will looke
well about hym, and giue iudgement, accordyng to right.

And thus

luy.

Neither

Upon what
mynde.

At what
tyme, or
place, or
daye, or
night.

In what
place.
After what
sorte.

And thus muche
of the firste booke.

How muche
he would.

The arte of Rhetorike.

He that will
stirre affecti-
ons to other,
must first bee
moued hym-
self.

Heate, cau-
seth heate.

In weeping
he prouoketh
moysture.

Neither can any good bee dooen at all, when we haue saied all
that ever wee can, excepte wee bying thesame affections, in our
stone harte, the whiche wee would the Judges, should heare to-
wardes our stone matter. For how can he be greued with the re-
port of any heinous acte, either in stomakynge the naughtynesse of
the deede: or in bewailynge the miserable misfortune of the thing,
or in fearyng muche, the like enill hereafter: except the Oratour
himself, utter suche passions outwardly, and from his hart fetch
his complaints, in suche sort, that the matter made appere, bothe
moze greuous to the eare, and therewith so hainous, that it requi-
res earnestly, a speedy reformation? There is no substance of it
self, that will take fire, except ye put fire to it. Likewise, no man-
nes nature is so apt, straight to be heated, except the Orator hym
self, be on fire, and bying his heate with hym. It is a common say-
yng, nothynge kindleth soner then fire. And therefore a fieris sto-
macke, causeth evermoze a fieris tongue. And he that is heated
with zeale and godlinesse, shall set other on fire with like affectis.
No one manne can better enuaigne against vice, then he can doe,
whiche hateth vice with all his harte. Againe, no thyng moisteth
soner then water. Therefore, a weeping eye causeth muche moy-
sture, and prouoketh teares. Neither is it any maruaile, for suche
men, bothe in their countenance, tongue, eyes, gesture, and in all
their bodie els, declare an outward grief, and with wordes so be-
hemently and unfeinedly, setteth it forthward, that thei will force
a man, to bee sozie with theim, and take parte with their teares,
euen againste his will. Potwithstandyng, when suche affections
are moued, it were good, not to stande long in them. For though
a vehemente talke make moue teares, yet no arte can long holde
theim. For as Cicero doeth saie, nothynge dyeth soner, then tea-
res, especially when we lamente an other mannes cause, and bee
sozie with hym for his sake.

But now that I haue taught men to be sozie, I will attempte
againe, to make them merie, and shewe what learned men saie,
concernyng laughter, in deliityng the hearers, when tyme and
place shall beste require.

¶ Of deliityng the hearers, and stirryng them to laughter.

Considre



Consideryng the dulnesse of mannes nature, that neither it can bee attentive to heare, nor yet stirred to like, or allowe, any tale long told, except it be refreshed, or finde some swete delite: the learned haue by witte and labour, deuised muche varietye. Ther-

Laughter
mourning.

fore, somtymes in tellyng a weightie matter, thei byng in some beaue tale, and moue them to bee right sozie, whereby the hearers are moze attentive: But after, when thei are wearied, either with tediousnesse of the matter, or heauynesse of the repoyte: some pleasaunt matter is inuented, bothe to quicken them againe, and also to keepe them from sacietie. But surely fewe there bee, that haue this gifte, in due tyme to chere men. Neither can any do it, whom nature hath not framed, and given an aptnesse therunto.

Some mannes countenaunce will make pastyme, though he speake neuer a woorde. Yea, a foolish woorde bittered by an apte manne, or a gesture straungely bled, by some pleasaunte bodie, setteth men full ofte vpon a laughter. And where as some thinke it a trifle, to haue this gifte, and so easie, that every varlette or common teller, is able to matche with the beste: yet it appereth that thei, whiche bitterly can bee pleasaunte, and when tyme sermeth, can geue a merie answer, or be a nippynge taunte, shal bee able to abashe, a right woorthiefull manne, and make hym at his wittes ende, through the sobaine quippe, and vnlooked scrumps giuen. I haue knowen some so bitte of the thumbe, that thei could not tell in the woorde, whether it were best to fight, chide, or goe their waie. And no marraie: for where the isse is aptly applied, the hearers laugh immediatly, and who would gladiie be laughed to scorn: some can pzetillie, by a woorde spoken, take occasion to be right merie.

Other can telle at large, & tell a round tale pleasauntly, though thei haue none occasion, at that tyme giuen. But assuredlie, that mirth is mooste woorthie, whiche is moued by a woorde netlie spoken, then if a longe tale, should pleasauntly bee tolde. For as muche, as bothe it commeth vnlooked for, and also declares a quicknesse of witte, woorthie commendacion. There are fise thynges, whiche Tullie noteth, concernyng pleasaunt talke.

l. b.

j. xii. bat

What it is to belite the hearers.
 Whether it cometh.
 Whether in a playour make more laughter.
 How largely he make go, & what measure he must be.
 What are the kindes of sportyng, & moning to laughter
 To tell you in plain wordes, what laughter is, how
 it stirreth and occupieth the whole body, how it altereth
 the countenance, and how it blisseth out, that we
 can not hope it in let them interuen in Gods name,
 take this matter in hande. For it passeth my cunning, & I thinke
 even yet, that can best moue laughter, should rather laugh me (I
 say, when suche a question is put for the, then give answere earne-
 stly, what, and how laughter is in deede. The occasion of laugh-
 ter, and the meane that maketh vs merie (whiche is the second ab-
 seruacion) is the fondnes, the sillines, the desozmetie, and at such
 sill behauiour, as we se to bee in other. For we laugh at wales at
 these thinges, which either onely, or chiefly touche handsomely, &
 wittely, some especiall fault, or sonde behauior in some one body,
 or some one thing. Sometimes we lase at a mannes body, that is
 not well proportioned, and laugh at his countenance, if either he
 be not comely by nature, or els he thyngh folie; can not well set
 it. For if his talke bee sonde, a merie man can want no matter to
 hit him home, ye maye be assured. Some lesse is made, whē it tou-
 cheth no man at all, neither the demaunder, neither the standers
 by, nor yet any other, and yet beliteth as muche the hearers, as a-
 ny the other ca do. How when we woulde abasse a man, for some
 wordes that he hath spoken, & can take none aduantage of his
 person, or making of his body, we either doubt him at the first, &
 make him beleue, that he is no wiser then a gose: or els we cōsute
 wholly his saynges, with some pleasant telle, or els we extenuate
 and diminish his doynge, by some prettie meanes, or els we cast
 the like in his vishe, and with some other deuise, dash him out of
 countenance: or last of all, we laugh him to scoone out right, and
 sometimes speake almost neuer a word, but onely in countenance
 shewe our selues pleasaunt. But how so ever we make sport, ei-
 ther the belite is uttered by countenance, or by pointyng to some
 thyng,

Whiche how
 many waies,
 it is moued.

thing, or els shewd at large by some tale, or els occasion taken,
 by some woꝛde spoken. The third question is, whether it standeth
 with an Orators profession, to delite the hearers with pleasant
 reportes, & wittie saynges, or no. Assuredly it becometh a man,
 that must talke muche, ever moze to haue regard to his audieñce, &
 not onely to speake so muche as is nedefull, but also to speake no
 longer, then thei bee willing to heare. Euen in this our tyme,
 some offende muche in tediousnesse, whose parte it were, to com-
 fort all men with cheerefulnesse. Yea, the preachers of God, mind
 so muche edifying of soules, that thei often forgette, we haue any
 bodies. And therefore, some doe not so muche good, with telling
 the truth, as thei doe harme with bollyng the hearers, beyng so
 farre gone in their matters, that oftentimes thei can not tell, whē
 to make an ende. Plato therefore, the father of learning, & the wel
 of all wisedome, whē he heard Antisthenes, make suche a long o-
 racion, that he starke wearied all his hearers, why for same man
 (q̄ he) dooest thou not knowe, that the measurynge of an oracion,
 standeth not in the speaker, but in the hearers. But some perhaps
 will saie vnto me, Pascite quantum in vobis est, to whō I answer,
 estote prudētes. And now because our senses be suche, that in hea-
 ring a right wholsome matter, wee either fall a slepe, when wee
 should moste harken, or els are wearied, with still hearyng one
 thing, without any chaunge, & thinke that the beste part of his tale
 resteth in making an ende: the wittie & learned, haue vsed delite-
 full saynges, and quicke sentences, ener among their weightie
 causes, considerynge that not onely good will is got thereby (for what
 is he that loueth not mirth) but also men wonder at suche a hed,
 as hath mens hartes at his commaundement, beyng able to make
 them merle when he list, and that by one woꝛde speaking, either
 in answerynge, some thyng spoken before, or els oftentimes, in
 giuyng the onset, beyng not prouoked therevnto. Againe, we see
 that men are full oft abashed, & put out of countenance, by suche
 taunting meanes, and those that haue so doen, are compted to be
 fine men, and pleasant felowes, suche as fewe dare set foote with
 them. This knowynge, that to mone spoz, is lawfull for an Or-
 ator, or any one that shall talke, in any open assemble; good it

Preachers.

Platoes say-
 yng to Antis-
 thenes.

i. Peter. x.

Mouth. x.

The arte of Rhetorike.

Telling wher
it should bee
spared.

It were to knowe, what compasse he should keepe, that should thus be merie. For feare he take to muche grounde, and go beyond his bounden. Therefore, no suche should be taunted, or lesse withball, that either are notable euill liuers, and heinous offenders; or els are pitifull caitiffes, and wretched beggers. For every one, thinketh it a better & a merer dede, to punish the naughty paches, then to scoffe at their euill demeanour: and as for wretched soules, or paye bodies, none can beare to haue them mocked, but thinke rather, that they should be pittied, except they foolishly haunte themselves. Again, none suche should be made any langbving strokes, that either are honeste of behauiour, or els are generally well beloued. As for other, we maie bee holde to talke with them, & make suche game & pastyme, as their good wittes shall giue good cause. But yet this one thyng, we had nedee euer to take with vs, that in all our ispyng, we keepe a meane, wherein not onely it is merie, to anolde all grosse bourbving, and Alehouse testyng, but also to eschue all foliſhe talke, and rustin maners, suche as no honest eares can ones abide, no; yet any witty man can like well, or allowe.

¶ The demision of pleasant behauiour.

Wherthe man
kyng, thus
waies bly.

Pleasantnesse, either appereth in telling a round tale, or els in taking occasion of some one woꝝde. The matter is told pleasantly, when some mannes nature (wherof the tale is told) is so set forth, his countenauce so counterfeyted, and all his feature so resembled, that the hearers might iudge the thing to be then lively doen, enen as though he were there, wherof the tale was told. Some can so lively set forth an other mannes nature, and with suche grace repute a tale: that fewe shal be able to forbear laughster, which knowe both parties, though they would the contrary neuer so faine. Now in counterfeytyng after this sort, if suche moderacion be not vsed, that the hearer maie iudge moꝝe by himself, then the pleasur disposed man is willing fully to set forth: it will not be well liked. For, he that exceedeth & telleth all yea, moꝝe then is needfull, without al respect, or consideraciō: the same shal be taken for a cōmon teller, suche as knowe not, how to make an ende, when they ones begin, being better acquainted with bible bable, then knowing the fruite of wisedomes soꝝe.

Pleasant

Pleasantnesse in a sayng, is stirred by the quicke altering of
 some one worde, or of some one sentence. But euen as in reporting
 a tale, or comfort sayng a man, so much is quer hangt; so scur-
 rilite or (to speake in olde playne English) humeris in sayng,
 would not be bled, where honestie is esteemed. Therfore, though
 there be some witte, in a pte is deuised lesse; yet we ought to take
 hede, that we touche not those, whom we would be made lothe to
 offende. And yet some haue a leue late their life, as not before
 their conceiued lesse, and oftentimes that haue, as yet better. But
 that I saie of suche witfull men, as a Spaniard spake of an euill
 Gospeller, that for wordes spoken, against an Ecclesiasticall late,
 suffered death in Smithfield: Ah miser, no possit tacere & uiu-
 re: Ah wretch that he was, could he not liue and hold his peace.

Pleasantnesse
 in a sayng.

Againe, to lesse when occasion is giuen, or when the lesse made
 touche all men: it is thought to be against all good manner. There-
 fore, the consideration of tyme, and moderation of pastyme, and
 seldome vsing of oyle makes, euen when nede most requireth,
 make a difference, and shew a severall vnderstandyng, betwixt
 a common teller, and a pleasant teller man. Now the tyme re-
 quireth, to shew what kindes there are of mornyng laughter, and
 making the harte to be mornyng: notwithstanding, this would first be
 leaue, that out of viciars pleasant speeches, amittent saynges
 also maie be gathered. As for exaple, we maie by one worde, both
 praise a faithfull seruant, & if he be naughty, we maie also tell of
 hym, and praise hym. Accordyng to that merie sayng of Nero, to
 pouer his man that was a light fingered. I haue one another speche
 among all of vs, to tell (there is no cosset so charyng) howe that al
 my house, swearing that he was a pickache, is a false deale; and
 yet these wordes might haue been spoken of a faithfull seruant.

Difference
 betwixt a com-
 mon teller, &
 a pleasant
 teller man.

Wee shall delight the hargen, when they looke for one an-
 swere; and we make the a cleane contrary, as though we would
 not seme to vnderstande, what they would haue. As one Pontius
 being so greued, that another manne had committed any
 poutrie, came to a frende of his, and saied: I saye: Ah Loyde, what
 thinke you sir of hym; that was taken in badde of late, with an
 other manne, wise: Paris or the other, I thinke hym to be a tra-
 rie

Pleasant an-
 sweres made
 contrarie to
 our looking
 delight vs
 muche.

The arte of Rhetorike.

rie fluggarde. Pontidius hearyng him late so, was abashed, at the straungenesse of his answer, and lookyng for no such thing, was bynen to laugh at his olone errour, although before, he was moche grieved, with the aduouiterers moche wicked deede.

One beyng soze grieved, with the euill behauiour of a certayne gentleman, spake his pleasure largely againste hym, where vpon an other merie man, dissembling to take his parte, saied, he was an honeste man then so. *Pea* (¶ the other) what one thing hath he, where by to proue hymself honest at all? *Parie* (¶ the manne) he hath the hyngeys wardon, and what saie you to that?

Diogenes.

When is it best to dine (¶ one) to Diogenes? *Parie* (¶ he) for a riche man, when he list: for a poore man, when he can. A noble man, that whilome kepte a chapell, beyng disposed to serue God, went to his closet deuoutly, & made hymself ready to praye, wher vpon one came downe in hast, and said to the chaunter, you muste begin fir. The Chaunter beyng a merie man, answered this, although he wer angrie. Begin ¶ he: I will begin wth none, except thei begin with me. And so made the whole quier, that then was redy for singyng to fall straight a laughyng. The whiche is al one for singyng we, & laughyng we, what maketh matier, so we be merie.

An Abbate in Italie, beyng grosse of his bodie, and vnworldly to behold, walkyng out of Florence for his pleasure, and hauyng farther traualde towardes the Cernyng, then he thought hymself well able to retourne, before the gates of the citee wer shutte: mette a countreiman comyng from thens, and because it was somewhat late, asked hym, if he might gette in at the gates: the husbände man, seying this to the Abbate, lookyng for a ready answer, and lothe to lose any tyme, for feare he should be kept out, saied pleasantly to the deuoute religious fatte priesse: Sir, bee not afraied, for a cartte loben with hase, maye easily gette in at any gate in Florence, and therfore you neede not to doubt, although you were as bigge againe: where as the Abbates meanyng was if he might come in tyme, before the gates were lockt.

A frede of myne and a good felowe, moze honest then wealthe; *yea*, and moze pleasaunte then thyltie, hauyng neede of a nagge for his iourney, that he had in hande, and beyng in the countrie, mynded

binded to goe to Partnais faire in Lincolnshire, not farre from the place, where he then late, and metyng by the waye one of his acquaintance, tolde hym his errands, and asked hym, how his horse went at the faire. The other answered merely, and said, some trotte sir, and some amble, as far as I can see. If their paces be altered, I pray you tell me at our next metyng. And so ride awaie, as fast as his horse could cary hym, without sayng any woordes more, wherat he there beyng alone, fel a laughing hartely to him self, and looked after a good while, untill thother was out of sight.

A gentleman, hauyng heard a sermon at Poules, and beyng come home, was asked what the preacher saied. The gentleman answered, he would first heare what his man could saie, who then waisted vpon hym, with his batte and cloke: and calling his man to him, saied: now sir, what haue you brought from the Sermon. Forsothe good maister, saied the seruante, your cloke and your batte. An honest true dealing seruante out of doubt, plaine as a packesaddell, hauyng a better soule to God, though his wit was simple, then those haue, that vnder the colour of hearyng, geue them selues to prynte pickyng, and so byyng other mennes portes home in their bosomes, in the steede of other mennes sermons.

In the time of Pope Iulius the. ij, or Alexander the. vi, I doe not well remember (but either of them bothe maye serue well for this purpose, being bothe warriors (as what Pope is not) it so happened that a Carnall of Spaine, hauyng charge vnder the Pope, of an armie, and seying it necessarie, to trie the fortune of battaile against the enemies of the Popes holinesse, valiantly encouraged those soldours, to shewe them selues like men, assuryng to them that would hazard their liues, in that conslate, not onely to haue full pardon of their sinnes, but also that thei shoulde that morning go dine with God and his Angelles in heauen. And when he had thus said, he withdrew himself from the battaile. Vnto whom a soldour said, that was nigh at hand. Right reuerend father, how happeneth your grace, dooeth not wite saue to tary with vs, that you might also dine this morning, with God and his Angelles. Would the peace knowe (quoth the Cardinall) I haue no time to eate now, it is so early for me, my stomacke is not yet come to me.

¶ The end

The arte of Rhetorike.

Words doubtfully spoken, giue often iuste occasion of much laughter. As (q a certain man) do you not se yonder felow, and do you knowe hym? Yea (q thother) I knowe him very well. I shall tell you he (said the gentleman) there is not a man of greater vnderstanding withyn this cite, thā he is. Truly it is not so (q he). So (said thother) marke well the bought of his legges, & you shal se his vnderstanding, wothye to be compared with the best, & greatest of the al. Sometimes it is wel liked, whē by the changing of a letter, or taking away some part of a worde, or adding sometimes a syllable, we make an other meaning. As one saith, that ment cul vndapely, enuetyng against those that held of Chyistes spiritual beynge in the sacramente: some (q he) will haue a Trope to bee in these wordes: This is my bodie; but surely I would wishe the T. were taken awaie, & that that had for their labor, whiche he left behind.

A gentleman, beynge handfasted to a gentlewoman, and suet to her, as he thought: afterwarde losse her, beynge made faster to an other manne, then euer she was to hym. All herebyon he tooke greates displeasure, and sought by lawe to win her, notwithstanding, she had carnally been acquainted with thother gentleman. A noble man beynge earnestly desired of hym, that had first losse her, to helpe him to her again: I martialle (q the noble man) what you meane to bee so earnest, to recouer her, whom an other man, hath already conuerde. If I wer in your case, she should go for me, and he should haue her, that hath thus before hande sealed vpon her. The gentleman discouraged vpon this answer, departed with an vquieted minde, and thought notwithstanding, to bee euen with the woman, if he could tell possible how, or whiche waie.

What carst you maister Parson (q a gentleman) to a priest, that had his woman on horsebacke behind hym, haue you gotte your male behind you? So sir (q the priest) it is my female.

The interpretation of a worde, doeth oft declare a wit. As whē one hath doen a robberie, some will saie, it is pity he was a handsome man, to the whiche an other made answer, you saie truely sir, for he hath made these whifes by his handes, and gotte his hanging with lighte fingeryng, and therefore, beynge handsome as you saie he is, I would God he were handsomely hanged.

Some.

Changing
of a letter, or
altering part
of a worde, or
adding a sil-
lable.

Interpreta-
tio of a word.

Sometime it is delitefull, when a mans woordes is taken, and not his meanyng. As when one had saied to an other (whose help he most needes bane) I am sozie fir to put you to paines: the other answered, I will ease you fir of that sozowe, soz I will take no paines soz you at all. The tourning of a word, & denyng that wherewith wee are charged, and answering a much worse, doeth often moue & hearer. Ther was one Bassus as Quintilia doth tel, which seying a Ladie called Domitia, to be very nigh her selfe, spake his pleasure of her. Wherupon she beeyng greued, charged hym with these woordes, & he should saie she was such a pinche penny, as would sell her olde sholues soz mony, wherupon he answered: no sozoth madame, & he, I said not so, but these were my woordes, I saied you bought old sholues, suche as you could get best cheape soz mony.

The Hollanders woordes are woorthy rehearfall, who beying a poze man, as Erasmus telleth the tale, had a colwe oz stwoo going in the commons, wherupon it hapened that an Dre of a riche mans, who then was Spaioz of the towne hadde gozed the pooze mannes colwe, and almost killed her. The poze manne beying in this case halfe vndozen, thought notwithstanding by a wittie deuise to get right iudgemente of master Spaioz, soz the losse of his colwe, if he gotte nothyng els, and therfoze thus he framed his tale. Fir, so it is that my colw hath gozed and almost kyled your Dre. What hath she, quod he, by sainte Marie thou shalt paie soz him then. Paie, quod the poze man, I crie you mercie, your Dre hath gozed my colwe. Ah, quod the Spaioz that is an other matter, we will talke of that hereafter at moze leasure.

These woordes wer spoken of purpose, but now you shal heare what an olde woman spake of simplicitie. In the dotting worlde, when Rockes were saintes, & dumme walles spake, this olde grā-dame was deuontly kneling vpon her knees befoze the ymage of our Lady. Wherupon a mery selouue asked her, what she meante to crouche and knele there. Mary quod the olde moither, I praise to oure Ladye, that she maie prae to her Sonne soz me: with that he laughed at her ignozance. Wherupon she thyngkyng that her woordes were spoken amisse, corrected her owne saynge in this wise. Paie quod she, I praise to Chryste in heauen, that he will

woordes take
and not the
meanyng.

In answer
from euill to
woyse.

Snaggyng
wittely rebu-
ked.

I wittie di-
sed tale to get
right iudge-
ment.

I belte am
blind answer.

h. j.

prae

The arte of Rhetorike.

praise for me to this good Lady here.

words over-
thwartly an-
swered.

Calpurnius rebuffed contrary to that, which was spoken, and as a man would saie, ouerthwartly answered, do much abash the opponēt, and delite the hearers. As when Sergius Galba being sick, & therfore keeping his house, had appointed certain of his frendes, to hear a matter of one Libo Scribonius, Tribune of the people, a mā muche noted for his noughty and vncleane life: this Libo saied to him in this wise. Good lord, when shal we se you sit abroad, out of your parlour. Marie, quod he, when thou kepest thy self out of another mans Chamber, meaning that he was ouer familiar with another mans wife. Thus we se how & in what maner pleasant saies are gathered & vsed, vpon the occasiō of diuerse words spokē.

Alphonius Kinge of Naples, had a Jester in his Courte, who made a booke, and kepte a rekenyng of all folies, especiallie suche as he thought to bee folies, of all those Gentlemenne and others that waited in the Courte, wherewith the King tooke greates pleasure oftentimes. And so it happened, that the Kinge hauyng a Horse in his house, sente the same manne into Levante, with three or four thousand pound in his purse, to buye Horses in Affrica. The Jester seeing this acte, did putte it in his booke of remembrance, for plaine folie. Now it happened, that within a little while after, the Kinge asked this Jester for his booke, because he had not seen it of a long tyme before. And reading vpon his booke, where he founde many merry madde toys, he hitte at length vpon hymself, and the Horse, vnto whom he had giuen three thousand pounde, to buye Horses for him in Barbaria. Wherevpon the King somewhat chaunged in colour, asked hym in his anger, why he had put him in his booke after that sort. I haue put you in my booke (quod the Jester) because you haue played the verie foole, to giue the bestowynge of so muche money to a strainger, whom you shall neuer see againe. And what if he come againe (quod the Kinge) and bring the Horses with him, haue I then played the foole? Well, quod the Jester, so soone as he is come, I will then put out your name out of my booke, and put his name in your place. For then I must needes take hym to be a more foole then you are, a greates deale. But till he come, you shalbe in my booke, GOD willing.

Pleasant

¶ Pleasant spozte made, reherfing of a whole matter..



He nature and whole course of a matter, being largely set out with a comely behauoz, doth muche delite the hearers, and giueth good cause of greate pastime, this difference is betwene a leske in a woode, and a leske vttered in a longe tale. That whiche is still delitesfull, with what woordes soeuer you tell it, is obtained in the substance or nature of a long tale: that which loseth his grace by alteration of a woode, is contained in the nature of a woode. Thei that can liuely tell pleasant tales and merry dedes doen, and set them out as well with gesture as with voice, leauing nothing behinde, that may serue for brantifying of their matter: are most mete for this purpose, wherof assuredly ther are but fewe. And whatsoeuer he is, that can aptly tell his tale, and with countenance, voice, and gesture, so temper his repozte, that the hearers may still take delite: hym coumpte I a man woorthie to be highly esteemed. For vndoubtedly no man can doe any such thing, excepte thei haue a greate mother witte, and by experience confirmed in the comeliness, wherunto by nature thei were most apte. Canis a man readeth hystories, heareth fables, seeth woorthie actes doen, euen in this our age, but few can set them out accordyngly, and tell theim liuely, as the matter selfe requireth to be tolde. The kyndes of delityng in this sort are diuers: wherof I will set forth many, as hereafter thei shall folowe.

Difference betwixt a leske in a woode, and a leske in a longe tale.

¶ Spozte moued by telling of olde tales.



If there be any olde tale, or strange hystorie, well and wittely applied to some man liuyng, all menne loue to heare it of life. As if one were called Arthure some good folowe that were wel acquainted with hyng Arthures booke, and the knightes of his rounde table, would want no matter to make good sport, and for a nede would dubbe him knight of the rounde Table, or els prouise hym to be one of his knyghtes, or els (whiche were moche) prouise him to be Arthure himselfe. And so likewise of other names, merie panyons would make many pastime.

Often tymes the deformitie of a mannes body, giueth matter enough to bee right merie, or elles a plaunce in shape like an other manne, will make some to laugh right hartelye. One

Deformitie of body moueth mirth.

h. y.

begyn

The arte of Rhetorike.

being greened with an other man, saied in his anger, I will sette thee out in thy colours, I will shewe what thou arte. The other being there with muche chafed, shewe, quod he, what thou canst: with that he shewed hym, pointing with his finger, a man with a bottell nose, blobbe cheeked, and as crede as a Bonchers botule, even as like the other man, as any one in all the world could be. I nede not to saie that he was angrie. An other good felowe being merelic disposed, called his acquaintaunce vnto hym and saied: Come hether I saie, and I will shewe thee as very a lowte as euer thou saweste in all thy life befoze, with that he offered hym at his coming a steale glasse to looke in. But surely I thinke he looked a wyle, for if I had been in his case, I would haue tolde hym that I espied a muche greater lowte befoze I sawe the glasse.

Augmenting
or diminish-
ing.

In augmenting or diminishing without all reason, wee gene god cause of muche pastime. As Diogenes seeing a pretty towne, hauing a greate paire of Gates at the coming in: Take heed quod he, you menne of this towne, leaue youre towne runne out of youre Gates. That was a marueylous bigge Gate I trowe, or elles a wonderfull litle towne, where suche passage shoulde he made.

A Frier disposed to tell miseries, opened to the people that the soule of man was so litle, that a leuen thousande might daunce vpon the naille of his thumb. One maruelling muche at that, I praye you master Frier, quod he, where shall the piper stand then, when suche a number shall kepe so small a rowme.

Openyng a
weightie or
vnbeknown
thing.

Wise is maned when vpon a trifle or a worde spoken, an vnbeknown matter and weightie affaire is opened. As if one shoulde finde faulte with some mans sumptuous buildyng, or other suche thinge: whiche had founde muche fauour at the same mans hand: an other might saie, well sir, he that builded this house, saved your worship from hangyng, when the tyme was. A necessary note for hym, thankefully to remember the builder of that house, and not slanderously to speake euill of hym.

Dissembling

It is a pleasaunt dissembling, when wee speake one thyng merclpe, and thinke an other earnestlye, or elles when wee prayse that, whiche otherwise deserueth dysprays, to the shaming

using of those that are taken not to be moſte honeſt.

As in ſpeaking of one that is well knowne to bee nought, to ſaie among all men that are ſeen too, there is one that lacketh his rewarde. He is the diligentieſt ſelowe in his callinge of all other; he hath traueyled in behalfe of his countrey, he hath watched day and night to further his commune weale, and to aduance the dignitie thereof, and ſhall he goe emptie home? Who ſhould by it ac- ſuche a ſelde, who played the man and cried, ſtoppe the thief, when ſuche a man was robbed? Who ſeech good rule kepte in ſuche a place; can any here charge him with baſeſtie? Who ſay of you al dare ſaie or can ſaie that euer you ſawe him drunken, if then theſe be true, ought not ſuche to be ſene to: and rewarded accordingly? For praizing the vnworthie, I remember once that our worthie Latimer did ſet out the deuill, ſo; his diligence wonderfullie, and preferred him ſo; that purpoſe, before all the Biſhops in England. And no doubt, the wicked be more buſie and ſtirring, then the children of light be in their generation.

What ſaieſt thou of ſuche a manne (ſaieſt thou other) there is an honeſt manne ye may bee assured. For if a man had neede of one, he is ready at a pinche, his body ſweetes ſo; honeſtie, if you come to him in a holte ſommer's date, you ſhall ſee his honeſtie in ſuche ſorte to reche, that it would pittie anye Chriſtian ſoule liuinge. He hath more honeſty with him then he needes, and therfore both is able and will lende, where it pleaſeth him beſt. Beware of him above all menne that euer you knowe. He hath no ſelowe, there is none ſuche, I thinke he will not live long, he is ſo honeſt a manne, the more pittie that ſuche good ſeloues ſhould knowe what death meaneth. But it maketh no matter, when he is gone, all the world will ſpeake of him, his name ſhall neuer dye, he is ſo well knowne vniuerſallie.

This we maie mockingly ſpeake well of him, when there is not a noughtier ſelowe within al England again, & enen as well ſet out his noughtines this waie, as though we hadde in very dede ſuffered all his noughtie conditions plainlie, and without ſe- tling. Among all that euer were pleaſant in this kinde of delite, Socrates beareth the name, and maie wortheilie challenge praize.

The arte of Rhetorike.

Sir Thomas More with vs here in Englande had an excellent gift, not onely in this kinde, but also in al other pleasant belited, whose witte euen at this houre, is a wonder to all the world, and shalbe undoubtedly, euen vnto the worldes ende. Vnto this kinde of dissimbling, is nexte aduising a manner of speache, when we geue an honest name to an euill dede. As when I would call one accordingly, that is of a noughtie behauiour, to saie: Ah Sirke, you are a Marchant in dede: wher as I thinke a Marchantes name is honest. Some old felowes, when they thinke one to be an heretique, thei will saie, he is a Gospeler. Some newe fellowes, when they thinke one a Papist, thei will call hym straighe a catholique, and be euen with him at the landes ende. Contrariwise, some will giue an euill name to a good thing: As a father louing his sonne tenderly, and hauing no cause to be growed with him, will sometymes saie to hym: come hithe sir knave, and the mother merrellly being disposed, will saie to her sweete sonne: Ah you little hofeloh, will you serue me so? Wher as I thinke some women, that ofte so saie, will sweare vpon a booke thei are none suche, and almoste I had saied, I dare sweare so: some of them my selfe, if God had not forbidden me to sweare at all.

This kinde also is prettye, when we gather an other thing by a mans tale, then he would gladly we should gather. Wher Liuius Salinator a Romaine Capitaine, had kepte the Castell of Tarentum, losing the Toun to Haniball his enemye, and that Maximus thereupon had laied siege to the same toun, and gotte it again by the sword: then Salinator, whiche thus kept the Castell, desired hym to remember, that though by means he gotte the toun. Wherby shoulde I not (quod he) thinke so? For if you had neuer losse it, I had neuer gotte it.

To dissimble sometymes, as though we vnderstode not what one meante, declareth an apte witte, and muche beliteth suche as heare it. Diogenes was asked on a tyme, what wine he loued best to drinke. Parie (quod he) another mans wine, meaning that he loued that drinke best that costs hym leaste. The same Diogenes likewise was asked what one shoulde geue hym, to let hym haue a blowe at his hedde, Parie a helmet quod he.

*Q. Fabius.
Maximus.*

Diogenes.

One

One Octavius a Libian boyne (as witneseth Macrobius) saied vnto Tullie, when he spake his minde vpon a matter. Sir, I hear you not, I praye you speake louder. So (quod Tullie) That is merueile to me, for as I dooe remember, your yeares are well boyed throught, meaning that he was nailed vpon a pilory, or elles had holes made in his eares, which might well serue (as Tullie testied) to receiue open aire.

An other being soze offended vpon some cause with a selowe, who had losse bys eares for good cause, saied in bys heate. I will handle thee like a knave, seest thou now? And heappyng woodes vpon woodes, would gladly belike that the partie should haue carried them a waile, and well remembred them, and therefore saied sumonfelie vnto hym, dooest thou heare me? vpon that, one that stood by, saied to this angrie Gentleman. I doubtte sir, that this gallerie selowe doeth not heare you at all. For as you remember he losse his eares of late, and how can he here, that hath no eares at all. With that the Gentlemannes anger, was altered to mirth and laughter, and so thei all departed.

When Metellus toke murther, and required Cacer to be there, not minding that he should be absent, though his spies greued him, and saied: what man, doe you is nothing at all: yes Parte) q Cacer) as enill as I see, I can see a lordship of yours (the which was sower or five miles from Rome) declaring that this building was ouer sluptuous, and so hougge withall (much a boue his degree) that a blind man might almost see it. Now in those daies ouercostly building was generally hated, because men sought by suche meanes to get fame, and beare rule in the common weale.

The like also is of one Nasica, who when he came to the Poete Ennius, and asking at the gates, if Ennius were at home, the maide of the house being so commaunded by her master, made answers that he was not within. And when he perceiued, that she so saied by her maisters commaundement, he went straight his waile, and saied no moze.

Now shortly after, when Ennius came to Nasica, and called for hym at the dooze, Nasica cried out a loud, and saied, Sirrha, I am not at home: What manne (quod Ennius) I heare thee
h. iij. speake,

The arte of Rhetorike.

Enim pleasant answer
to **Nasica**.

speake. Doe not I knowe thy voice? Then (p Nasica) Ah haue;
lesse man that thou arte, when I sought thee at thy house, I did
beleue thy maide, when she saied thou wast not at home, and
woulte not thou beleue me, when I tell thee mine owne selfe, that
I am not at home?

I am mocked
with the same
be hyngeth.

It is a pleasant hearing, when one is mocked with the same
that he hyngeth. As when one **Q. Opimius** hauing an euell name
for his light behauiour, had saied to a pleasant man, **Egilius** that
seemed to be wanton of luyng, and yet was not so: Ah my sweate
darlyng **Egilia**, when woulte thou come to my house swete twenche,
with thy rocke and thy spindole? I dare not (in good faith quod she)
my mother hath so; bid me, to come in any suspected house, where
euill rule is kept.

An **Ermit** of **Italie**, professing a merueilous straigt life, and
eschewing the Citie, dwelte in deserte, where he made hymselfe a
Cane, wrought by his owne handes, with spade and shouell, and
couereng the same with boughes, & pearth, lay there in his couche
or cabine, luyng in contemplation, as one that bittrlye had for-
saken the world, where vpon he came in greate credite with the
people, and especiallie with the women of that Countie, as by na-
ture women are moze apte to beleue, and readier giuen to su-
persicion then men are. Afterwards it appered that this **Ermit** was
holines, was altogether counterfette, and he founde a verie leude
man. For it was knowen and wel proued, that he had the compa-
nie of diuerse gentlewomen in that citie, and therefore beynge ex-
amined openlie, and groundlye rebuked, he confessed that he had
thuse of diuerse Ladies there. Wher vpon a **Regester**, that tooke
the note of all their names, beeyng muche grieved with his filthie
behauiour, especiallie because he had vsed so many, saied thus. Ah
thou vile man. Is there any other, with whom thou hast been ac-
quainted? Hate one beast and shame the deuill. The paye **Ermit**
beeyng wonderfullie rebuked of euery bodie, and maruailous soyle
of sucbe his folies, piously committed, and openlie knowen. Waid
to the **Regester** in this wise. Sir, seeyng I am charged to saie the
truth, and that the holie mother Church willethe me to leaue no-
thyng vnceheard, that the rather vpon my plaine confession, I
may

may the sinner haue absolution: In good faith the mother Keresker (quod he) I doe not remember any other, sayng your first wyle, who was the firste and the laste that I haue touched since I made my Ordre, and therefore if it please you, to put her into your booke also, you may boldly doe it. For surely she was very louing to me. With that the Regester in a greates heate spode vp, and calling his pens out of his bande, would haue been at the Eremitte, rather then his life. The people laughed hartely, for the Regester that was so hasty before, to charge the simple Eremitte with his waton folies, to bee in suche sortz touched with his wimes defaulte. And many then there (as yong men be in suche cases forwarde) woulde in anye wise, that the Regester shoulde haue written his wimes name, in his owne booke, ad eternam rei memoriam.

Those iestes are bitter, whiche haue a bitte vnderstanding in them, wherof also a man maie gather muche more, then is spokē. A homely felowe made his woofull lamentation to Diogenes, in moste pitifull sortz, because his wife had hanged her selfe vpon a Figge tree, hoping to finde some comforte at his hand. But Diogenes hearing this straunge deede, for the loue of God, quod he, giue me some slippes of that tree, that I might sette them in some orcharde. The fruite liked him wel, & belike he thought that such slippes, woulde haue been as good to dispatche naughty women, as Lime twiggess are thought mete to catche wilde birdes withall.

An Archdeacon, being nothing so wise, as he was welthie, nor yet so learned, as he was worshipful, asked a yong man once, whether he had a good witte, or no. Yes sware he, quod he, your witte is good inough, if you keepe it still, and vse it not, for euery thinge as you knowe, is the worse for the wearing. Thou saiest euen truth, quod he, for that is the matter that I neuer bid preache. For it is nothing but a wasting of witte, and a spending of winde. And yet if I woulde preache, I thinke I coulde dooe as well as the best of them. Yes sir, quod he, but yet I woulde ye should not proue it, for feare of straining your selfe too muche: Inbye? Doe thou feare that quod he, naye thou maiest be assured, I will neuer preache so long as I liue, God being my good Lorde. There are ouer many Heretikes, for god meaning men to speake any thing

Diogenes
doggish aune
fwer in des-
pise of womē.

The arte of Rhetorike.

into a daies, you saie even truth: & the yonge man, and so went
 forth, but to tell all, I had nede to haue tyme of an other world,
 or at the leste to haue breyeth of an other bodie. *calit sul amil calit*
 An unlerned Orator made an Oration on a time, thinking
 that he had with his wel saying deliuered muche all me, and moued
 them to mercie and pittie, and therfore sitting doune, he asked one
 Cretulus if he had not moued the hearers to mercie. *pes marie*, &
 he, and that to great merke and pittie bothe, for I thinke there is
 none here so hard harted, but thought your oration very misera-
 ble, and therfore nedefull to be greatly pittied. *no putoz de putoz*

Christophe answereas, like the hearers some tymes very well.
 When the father was cast in iudgement, the sonne seing him
 wepe: *W*hy wepe you father & he: To whom his father answere-
 d: *W*hy wepe I seinge I paise thee, seinge by a lawe I am co-
 demned to die. Socrates likewise beyng moued of his wife, be-
 cause he should dye an innocent and guiltles in the lawe: *W*hy for
 thame woman quod he: wilt thou haue me to dye guiltles and deser-
 uing: *W*hen one had saue into a ditch, an other pittying his fall,
 asked him & saide. Alas how got you into that pit: *W*hy, gods mo-
 ther: & the other doest thou aske me howe I gotte in, nay tell me
 rather in what mischiefe, how I shal get out. Ther is an other estray
 into this kinde, when a man suffereth wrong, & geueth no sharpe
 answere at al. As when Cato was stroke of one that carie da chell:
 some say a long poule: wher thother saide after he had hit hym, take
 heedstir I paise you: why, & Cato, doest thou carpe any thyng els.

Folie and lacke of naturall witte, or els lobante of honestie,
 gene good matter of merrthe often tymes. When Scipio beyng
 ptoz, had appoynted unto a certain Sicilian, one to be his lawier
 that was of a good house, and had an euill wit, little better then
 halfe a foole. I paise you, quod the Sicilian to Scipio, appoint this
 lawier for mine aduersary, and let me haue none at all hardly.

In speakyng against an euill man, and wisshyng some to be
 therupon, a lesse make some delitefull. When an euill man had
 accused many persons, and none toke any harme by hym, but ra-
 ther were acquitted from tyme to tyme, and taken the soner for
 honestmen: how would to Christs passion, quod a naughtie fel-
 low

wisshyng.

bother that he were mine accuser, for then should I be taken for a dishonest man in this thing; his archdeacon. Democritus having crooked feet, took on his time both his spouse, when you be made his prayer to God, that his spouse might leave his feet that had shone them a way. A spouse will be for him that had the spouse, and better never wears his one, then he shall them so dearly.

Things gathered by conjecture to some other into then that, belike much the ears being well applied together. One was charged for robbing a church, & almost evidently proved to be an ass; in that behalf, the said man to save himself harmless, reasoned thus: Well, say, how should this be, I never robbed house nor yet was ever in trouble in any offence besides, how then should I presume to rob a church? I have looted the church more then any other, and will loote of the church, rob the church: I have given to the church, how happened that I am charged to take of the church, having ever so good mind to charity & dignity. Allure poor felices that passed little of the church, that would amply to rob the church. They are no church men, they are masterless men, or rather St. Nicholas Clarke, that such living, and going in procession, takes the church to be an hospital for idle persons, as a rule for poor; and while they go, but I am no such man.

Things wanting, make good passage being applied. Alacke, alacke, if such a one had somewhat to take to, and were not past grace, he would do well enough without all doubt: I warrant him, he wants nothing, saith another, of a countenance man; but one thing; he hath never enough. Each a man hath no fault, but one, and if that were amended, all were well: what is that? an other. In good faith, he is no good.

To give a familiar advice in the way of pastime, belike much the hearers. When an unlearned labourer had been hoarse and almost lost his voice with much speaking, one Cranus gave him advice to drink sweet wine cold, so soon as he came home. Well, quoth he, I shall take my voice, if I be so. Whereupon he had better voice, then used the rest of and lost his matter also together.

But among all other kinds of belike, there is none that so much comforteth & gladdeth the hearer, as a thinge spoken contrarie to

Conjectures.

Things, wanting.

Familiar advice giving.

Things spoken contrarie to expectation.

the

The arte of Rhetorike.

the expectation of other. Augustus Emperour of Rome saying a
handsome young man the; which was much like vnto himself in
countenance; asked him if euer his mother was in Rome, as though
he had been his father. So forsothe (p he) but my father hath ben
here very often; with that the Emperour was abashed as though
the Emperours own mother had been an eail womā of her body.

When an vnlearned phisition (as England lacketh none (sch))
had come to Phaulinas a noble Gentleman, & asked him if he were
not troubled much with sickness. So he (p he) I am not troubled
at all, I thanke god, because I be not thy counsaill. Why doe ye
accuse me (p the phisition) that neuer tried me? Parry (p Phaula-
nias) if I had once tried the, I should neuer haue accused the, for
then I had been deade, and in my graue many daies agoe.

An English phisition riding by the way and saying a greates
company of men gathered together, sent his man to inquire what
the matter was, whereupon his man vnderstanding that one ther
was appointed to suffer for killing a man: came riding back in al
post haste, & cried to his master, long before he came at him: get you
hence he, get you hence, for Gods sake. What meanest thou (p his
master) Parry (p the phisition) ponder man shall die for killing of
one man; and you I care not, haue killed a hundred men in your
daies: get you hence therefore for Gods sake, if you loue your self.

An Italian hanging a sute here in Englande, to The Archer
houshoppe of York that then was, and compaigns to York: he
came at that time, when one of the Dyebowles there, brake
his bzeade, as they terme it; and thereupon made a solemne long
dinner; the which perhappes began at aleuē; and continued wel-
nigh till folow in the after noone; at the which dinner this Bish-
shoppe was: It so fortuned that as they were sette, the Italian
knockt at the gate, vnto whom the waiter perceiving his errand,
answered, that my Lord the Bishop was at dinner. The Italian de-
parted, and returned betwixt twelue and one; the waiter an-
swered, they were past dinner; he came againe at thre of the
Clocke; the waiter tolde him the had not halfe dined: he came at
thre a clocke, vnto whom the waiter in a heate answered neuer a
word, but churlishly did shut the gates vpon him. Whereupon
others

others told the Italian: that ther was no speaking with my Lord, almosse all that daie, soz the solemne dinner sake. The Gentilman Italian, wonderpng much at such a lōg sitting, and greatly grieved, because he could not then speake with the Bishoppes grace, departed streight towarde London, and leaupng the dispatche of his matters, with a dere frende of his, toke his journey towarde Italie. Thye yeres after, it hapened that an Englishman came to Rome, with whom this Italian by chauce fallpng acquainted, asked him if he knew the Bishop of York. The Englishmā said, he knew hym right well. I praye you tell me, w the Italian, hath that Bishop yet dined? The Englishman much marvelled at his question, could not tell what to saie. The Italian by and told him all, as I haue saied before, wherewith they bothe laughed hartely.

Examples be vnnumerable that serue soz this purpose,

A man made by hearynge a loude lye, pzetely mocke the lye by repoytng a greater lye. When one beyng of a low degre and his father of meane wealthe, had vaunted much of the good house that his father kept, of two Bishes spent weekly, & halfe a croze Wine of wyne yonke in a yere, an other good felow bearing him lye so shamefullie: in deede quod he, Beefe is so plentifull at my master your fathers house, that an Ore in one daie is nothing, and as soz wyne, Beggars that come to the dooze are serued by whole gal·londes. And as I remember your father hath a spyng of wyne in the middell of his Court, God continue his good house keepng.

If he mocked
with a lye.

At times we may graunt to an other, the same that that wil not graunt to vs. When a base bozne felow whose parentes wer not honeste, had charged Lelius that he dyd not liue, accordyng to his ancessers: yea, but I doest liue (w Lelius) accordyng to thy elders.

Graspyng to
other the same
that they will
not graunt to
vs.

One beyng a Gentleman in byrthe, and an vntyliste in conditions, called an other manne in reproche begger and slaue.

In deede Sir (quod the pooze man) you are no begger bozne, but I feare me ye will dye one.

Better bee
byrne a beg-
ger then dye
a begger.

An other likewise called Diogenes berlet and castrife, to whō Diogenes answered in this wise. In deede suche a one haue I been as thou nowe art, but suche a one as I now am, shalt thou neuer be.

Salust

The arte of Rhetorike.

Salust.

Salust being a gentleman bozne, and a man of much wealth, and yet rather by birth, noble: than by true dealing honeste: esteemed much the estimation, whiche Tullie had among all menne, and saied to him before his face: thou art no gentleman bozne, and therefore not meete to beare Office in this common weale: In dede, quod Tullie, my nobilitie beginnes in me, and thyn doeth ende in thee. Meanyng thereby that though Salust were bozne noble, yet he were like to die twetched, whereas Tullie being bozne bothe poore, and base, was like to die with honour, because of his vertue, wherein chiefly consisteth nobilitie.

Pleasant dissembling in outwards behaviour.

There is a pleasant kinde of dissembling, when two meete together, and the one can not well abyde the other: yet thei both outwardly strive to be pleasant behaviour, and to shew much courtesie: yea, to contende on bothe partes, whiche should passe o-ther in vsing of faire wordes, and making lively countenances: seeking by dissembling, the one to deceiue the other.

Checking a liar, with an open mocke.

When we see a notable lye viterde, we checke the offendour openly with a pleasant mocke. As when one Vibius Curius did speake much of his yeares, and made hymselfe to be much younger then he was, quod Tullie, whie than maister Vibius as farre as I can gather by my rekenyng, when you and I declaimed together last, you were not then bozne by all likelihood, if that bee true whiche you saie.

When Fabia Dolobella saied to the same Tullie, that she was but thirtie yeres of age: as women by their good willes would neuer be older: I thynke so, quod Tullie, for I haue heard you saie no lesse, 11. yeres agoe.

A shouldour that thought his estimation should moue in the vertue of his hande gunne, made a meruellose bragge of it, and saied he was able to shute leauell a great deale farther, then anie one there would beleue hym to say truth: wherupon he called for his man, to beare witness of the same, and asked hym whether it were so, or no. In dede, quod his man, you saie truth, but then you muste remember sir, you had the wind with you when you shote so farre. As like he thought, there would neuer

come suche a wynde againe.

Of disposition and apie ordering of things.

I have translated hether to in teaching, the right
 waie to fynde meete matter for euery cause, vsing
 Arte as my sencer witte coulde beste yelde. And
 nowe nexte and immediatlie after inuention, I
 thinke mete to speake of framyng and placynge an
 Oracion in order, that the matter beeyng aptelye setteled, and
 couched together: might better please the hearers, and with moze
 ease be learned of all menne. And the rather I am earnest in this
 behauiour, because I knowe that all thynges stande by order, and
 without order nothyng can be. For by an order we are doynge, by
 an order we liue, and by an order we make our ende. By an order
 one ruleth as head, & other obey as members. By an order Rea-
 mes stande, and Lawes take force. Yea by an order the whoole
 woorkie of nature, and the perfecte state of all the elementes haue
 their appoynted course. By an order we deuise, we learn & frame
 our doynge to good purpose. By an order the Carpenter hath his
 square, his Rule, and plummet. The Tailour his mettre yarde,
 and his measure. The Mason his former, and his plaine, and
 euery one accordyng to his calling, frameth thynges thereafter.
 For though matter bee bad, and that in greate plentie: yet all is
 to no purpose, if an order bee not vled. As for example: What a
 nailleth stone, if Masons doe not worke it: What god doth cloth,
 if Tailours take noe measure, or doe not cutte it oute: Though
 Tymber bee had for makinge a shippe, and all other thynges
 necessarie, yet the shippe shall neuer be perfecte, till worke menne
 begynne to sette to their handes, and loyne it together. In what
 a comelie order hath GOD made manne, whose shape is not
 thought perfecte, if any parte be altered: Yea, all folke woulde take
 him for a monster, whose fete shoulde occupye the place of his han-
 des. An army neuer getteth victorie, that is not in arake, and sette
 in good order of battail. So an Oracion hath little force, with it
 and doeth smally profite, whiche is bitered without all order.
 And needes muste hee wandre, that knowes not howe to goe,
 neither canne he otherwise chuse, but tounble: that gropynge

Order of
 what sayes
 it is.

The arte of Rhetorike.

in the darke, can not tel wher he is. yea he must nedes both leaue
much vnspoken, repeate often thinges spoken befoze, not know-
yng what, no; where to speake best: that genes him selfe rather to
take the chaunce of fortune, then to followe the right waie of ad-
vised counsell. What shoulde a manne doe with a weapon, that
knoweth not how to vse it? What though one haue mountaines
of golde, what auailleth him to haue suche heapes, if he cannot tell
how to bestow them? It is not enough to haue learning, but it is
al to vse learning. Therfoze because this parte of bestowing mat-
ter, & placing it in good order, is so necessary: I will shew what the
learned haue saied in this behalf, so much as I shal thinke needefull.

¶ Disposition what it is.



Disposition: as Tullie doeth define it: is a certain bestowing
of thinges, and an apte declaring, what is meets for euery
parte, as tyme and place doe best require.

¶ Disting of Disposition.



There are two kindes of disposing, and placing of matter.
The one is when we followe the appointed rule of Rhetor-
ike, the whiche nature doeth almoste teache vs: The o-
ther is wholie fashioned by the discretion of hym that makes the
Oration.

Rhetorike
what it tea-
cheth, for or-
dering of
thynges.

Rhetorike doeth teache vs, and nature also leadeth vs there-
vnto, firste to speake somewhat befoze we open our matter, after
that to tell the cause of oure entente, settinge forth the matter
plainly, that all may vnderstande it, then to proue oure owne
cause by good reason, and to confute all suche thinges as are con-
trarie to oure purpose: laste of all to gather the whole in a somme,
concluding the matter by itselfe, and so to make an ende. How to
place those reasons, whiche shoulde bothe serue to confirme and
to confute, and to tell, in what parte of the oration it were beste to
vse this reason, and that reason, that the rather we might proue,
teache, and perswade: a right wise manne had neede to take
this matter in hande. For euery as the tyme, the place, the iudge,
and the matter it selfe shall geue cause: so muste a wise bodie take
his aduantage. Sometymes it shalbee expediente to vse no
preface at all, or elles when the matter is well knowen, it will
be

be good to leaue the matter vntolde, and straight to seke the conclusion, bying some strong reason for the same purpose. yea, sometimes it maie doe good, to neglecte the naturall order, and begin first to proue the cause, and afterward to tell it better, then it was tolde before. If the Judge, or the hearers, shalbe wearied with other reportes before, it is best to go to the matter, and proue it out of hande, with as brief reasons, & as strong as can be gathered possible. And in prouing of our matters, wee had neede euermore, rather to weigh our reasons, then to number them, and thinke not that then we shall doe best, when we haue the moste, but then looke to doe best, when we haue the strongest. And firste of all, the strongest should be said, and the other placed in the midst of the oracion, the whiche beeing heaped together, will make a good mustar. And yet this also would bee learned, whereas wee bled the best reasons at the first, we should also reserve some that were like good, for the latter ende: that the hearers might haue the fresh in their remembrance, when they should giue iudgement. The slender reasons that can doe lesse good, & yet not all (for some maie better be omitted) would be placed in the midst (as I said) that both they might be lesse marked, or being heaped there together, they might do more good, especially whē bothe weightie reasons went before, and weightie reasons also folowed after. Now a wise man that hath good experience in these affaires, and is able to make himself a Rhetorike for euery matter, will not be bounde to any precise rules, nor kepe any one order, but suche onely as by reason, he shall thinke best to vse; bying master ouer arte, rather then arte should be master ouer him, rather making arte by wit, than confounding wit by arte. And vndoubtedly euen in so doing, he shall doe right well, & content the hearers accordingly. For what matter so, whether we solve our booke, or no, if we solve wit, and appointe our self an order, suche as maie declare the truth more plainly; yea, some that be vnlearned, & yet haue right good wittes, will deale with themselves, without any booke, learning what they will say, & how muche they will say, appointing their order, & parting it into. iij. or. iij. partes, or more, if neede be, suche as they shall thinke especiall pointes, and moste mete to bee touched.

Argumentes how they should be digested.

The arte of Rhetorike.

These of art.

these. All these doings as I can not well like, and muche commend
them for the same: so I would thinke them muche more able to do
muche better: if they either by leaching folowed a patterne, or els
knewe the preceptes, whiche leade vs to right order. Rules were
therefore giuen, and by muche obseruation gathered together,
that those whiche could not se art, his in other mennes doynge,
should yet se the rules opt, al in an order set together: and thereby
iudge the rather of their doynge, by earnest imitation, seke to re-
semble such the innerid: I can not deny, but that a right wise
man vnlearned, shall do muche good by his naturall wit, then .xx. of
those common wittes, that want nature to help art. And I knowe
that rules were made first by wisemen, and not wisemen made by
rules. For these preceptes serue onely to helpe our neede, such as
by nature, haue not such plentifull giftes. And as for other, vnto
whom nature is more fauorable, they are rather put the sooner in
remembrance, that such lessons are, then so taught, as though
they neuer knewe them, or els neuer would vse the. And therefore
a certain learned man, of muche excellencie, being asked what
was such a figure, & such a trope in Rhetorike: I can not tell (q
he) but I am assured, if you looke in the booke of mine orations, you
shall not faile but find the. So that though he knewe not the name
of such and such figures, yet the nature of them was so familiar
to his knowledge, that he had these of the, whiforeuer he had neede.
Now though this man could well thus do, being of such notable
vnderstanding, yet it were folie, that all should folowe his waie,
whiche want to good wittes. And I thinke euen he himself, should
not haue lost by it neither, if he had seen that in a glasse, whiche he
often used to do without knowledge. What is so yet full, & there is
none so wise; but counsaile maie doe hym good. Yea, he shall do
muche better, that knoweth what art other men haue vsed, what
inuenion they haue folowed, what order they haue kept, and how
they haue beft doen in euery part: If he like not theirs, he maie vse
his owne, and yet none doeth so euill (I thinke) but some good
maie be got by hym. The wise therefore will not refuse to heare
and the ignorant for want, had neede to seke a will.

The ende of the seconde booke.

The

The thirde booke
 Of apt choyse and framing of wordes and
 sentences together, called Elocution.

AND now wee are come to that parte of Rhetorike, the
 whiche aboue al other, is mosse beautifull, toherby not
 onely wordes are aptly bled, but also sentences are in
 right order framed. For toheras Inuention, helpeyth to
 finde matter, and Disposition sermeth to place argumentes: Elo-
 cution getteth wordes to set forth Inuention, & with suche beautie
 commendeth the matter, that reason seemeth to be clad in purple,
 walking afoze, bothe bare & naked. Wherefoze Tullie saith well,
 to finde out reason, & aptly to frame it, is the parte of a wise man,
 but to commend it by wordes, & with gorgious talke, to tell our
 conceits, that is onely proper to an Oratour. Many are wise, but
 fewe haue the gifte to sette forth their wisdome. Many can tell
 their minde in Englishe, but fewe can ble mete termes, and apt
 order: suche as all men should haue, and wise men will ble: suche
 as needes mosse bee had, when matters should bee vttered. Now
 then what is he, at whom all men wonder, and stande in a mase,
 at the vtue of his witte: whose dooynges are best esteemed:
 Whom doe we mosse reuerence, and compe halfe a God among
 men: Euen suche a one assuredly, that can plainly, distinctly, ple-
 asantly and aptly, vtter bothe wordes and matter, and in his
 talke can ble suche composition, that he make appeare to keepe an
 vniuersitee, and (as I might saie) a number in the vttering of his
 sentence. Now an eloquent man heing smally learned, can doe
 muche more good in perswading, by gift of wordes, and mete
 placing of matter: then a greates learned Clarke shalbe able with
 great store of learning, wanting words to set forth his meaning.
 Wherfoze I muche maruelle, that so many seke thonele know-
 ledge of thinges, without any minde to commend, or set forth the
 true nature: trispyng none can knowe, either what they are, or what
 they haue, without the gift of vtterance. When, bying them to speake
 their minde, & enter in talke with suche as are sated to be learned,
 and you shall finde in them suche lacke of vtterance, that if you
 subdue them by their tongue, & expelling of their minde: you must

Eloquente
 men mosse
 esteemed.

l. y. needes

Barbarous
Clarkes, no
better then
doughs.

nedes saie thei haue no learning. Whererein me thinkes thei doe,
like some rигhe lūdges, that hauing great wealth, go with their
hole out at heles, their shoues out at toes, and their coates out at
bothe elbowes. For who can tell, if such men are woith be a grose
when their apparell is so homely, and all their behauior so base?
I can call them by none other name, but doughs, that maie haue
good geare, and neither can, nor yet will often beare it cleanelle.
What is a good thing to a man, if he neither knowe the vse of it,
nor yet (though he knowe it) is able at all to vse it? If me thinkes
it comelīnesse, and honestie to set forth the bodie with handsome
apparell, and thinke them woith to haue money, that bothe can
and will vse it accordingly: I can not otherwaies see, but that this
part deserueth praise, whiche standeth whole in setting forth the
matter, by apt wordes and sentēces together, and beautifieth the
tongue with greate change of colours, and varietie of figures.

Four parties belonging to Elocution.

1. Plainnesse.

2. Aptnesse.

3. Composition.

4. Copulation.

Plainnesse
what it is,

Emong al other lessons, this should first be learned, that we
neuer affect any strange ynknowne termes, but to speake
as is commonly receiued: neither seeking to be ouer fine, and
yet liuing ouer carelesse, vsing our speache as moſte men do, and
ordering our wittes, as the fewest haue dooen. Some like so farre
for ouerladiſhe Engliſhe, that thei forget altogether their mothers
language. And I dare ſwear this, if ſome of their mothers were
aliue, thei wer not able to tel, what thei ſaie, & yet theſe fine Eng-
liſhe clerkes, will ſaie thei ſpeake in their mother tongue: if a mā
ſhould charge the, for counterſetting the kinges Engliſh. Some
farre iournied gentlemen, at their returne home, like as thei looſe
to go in forein apparell, ſo thei will ponder their talke, with ouer
ſea language. He that cometh lately out of Fraunce, will talke
Frenche Engliſhe, and neuer bluſhe at the matter. An other
choppes in with Engliſhe Itallianated, and applieth the Itallian
phraſe, to our Engliſhe ſpeaking, the whiche is, as if an

clou

Your that professeth to better his mynde in plaine Latine, would
 needes speake Poetrie, and farre fetched colours of strange an-
 tiquitie. The Lawyer will stoppe his stomache with the pyating of
 wordes. The Auditor in making his accompt and reckenyng,
 cometh in with ffe soules, & cater deniers, for. vi. s. iij. d. The fine
 Courtier will talke nothyng but Chancer. The misticall wisemē
 and Poeticall Clerkes, will speake nothyng but quainte prover-
 bes, and blinde allegories, delighting muche in their stony dar-
 kenesse, especially, when none can tell what they do saie. The vni-
 learned as solistis phantasticall, that smells but of learning (suche
 fellows as haue seen learned men in their daies) will so Latine
 their tongues, that the simple can not but wonder at their talke,
 and thinke surely they speake by some reuelacion. I knowe them
 that thinke Rhetorike, to stande vpon holie vpon darke wordes, and
 he that can catche an ynkehozne terme by the taile, bym they cōpt
 to bee a fine Englisheman, and a good Rhetorician. And the ra-
 ther to set out this folie, I will adde here suche a letter, as Wil-
 liam Sommer himselfe, could not make a better for that purpose.
 Some will thinke and swere it to, that there was neuer any such
 thyng written: well, I will not force any man to beleue it, but I
 will saie thus muche, and abide by it to, the like haue been made
 heretofore, and praised aboue the Moone. A letter deuised by a
 Lincolneshire man, for a booke benefice, to a gentelman that then
 waited vpon the Lozde Chauncellour, for the tyme being.

Pondering, expending, and resoluyng with my self, your In ynke-
 ingent affabilitie, and ingenious capacitie, for mundane affaires: booke terme.
 I can not but celebrate and extoll your magnificall dexteritie, a-
 boue all other. For how could you haue adepte suche illustre
 prerogative, and dominicall superiortie, if the fecunditie of your
 ingenie had not been so fertile, and wonderfull pregnant. Now
 therefore being accersited, to suche splendent renoume, & digni-
 tie splendous: I doubt not but you will adornate suche pooze
 aduicillate expharases, as wholesome wate condisciples with you,
 and of antique familiaritie in Lincolne shire: Among whom I be-
 yng a scholasticall paup, obtestate your sublimitie, to extoll mine
 inferioritie. There is a sacerdotall dignitie in my native countrie,
 l. iij. con.

congrate to me, where I now contēplate: whiche your worship
ful benignitie, could sone impetrate for me, if it should like you to
write your sedules, & collaude me in them, to the right honorable
lorde Chancelloz, or rather Archgrammarian of Englands. For
knowe my litterature, you knowe the pask, all promotion, I ob-
testate your clemencie, to inuigilate thus muche for me, accordyng
to my confidence, & as you knowe my condigne merites, for such
a compendious liuyng. But now I relinquish, to satigate your
intelligence, with any more scrinulous herbofittie, and there fore be
that rules the climates, bee evermore your beauntreyn, your for-
tresse, and your bulwarke. Amen. Dated at my Dome, or ra-
ther Spanson place, in Lincolnshire, the penult of the Moneth the
severte. Anno Millimo, quillimo, trillimo *Per me Iohannes Ofo.*

What wise mā reading this letter, wil not take him for a very
saule, that made it in good earnest, and thought by his ynkepot
termes, to get a good parsonage. Doeth witte reffe in strange
woydes, or els standeth it in wholsome matter, and apt declaring
of a mannes minde: Doe we not speake, because we would haue
other to vnderstande vs, or is not the tongue giuen for this ende,
that one might know what an other meaneth: And what vnlearn-
ed man can tell, what halfe this letter signifieth: Wherefore, ei-
ther we must make a difference of English, and saie some is learn-
ed English, and other some is rude English, or thone is court
talke, the other is countrey speache, or els we must of necessity, ba-
nische all suche affected Rhetorike, and vse altogether one maner
of language. While I was in Cambridge, and student in the Ken-
ges Colledge, there came a man out of the toorne, with a pinte of
wine in a pottle pottle; to welcome the prouost of that house, that
lately came fro the court: And because he would bestowe his pre-
sent like a clarke, dwelling among the scholers: he made humbly
his ty. curtesies, and said in this manner. Cha good even my good
lord, & well might your lordship haue vnderstandyng that your
lordship was come, and knowyng that you are a worshipfull of-
ficer, & heepes a honorable house: I thought it my duety to come
incontinent, and bring you a pottle a wine, the whiche I beseech
your lordship take in good woorth. Here the simple man heying
desirous

desirous to amende his mothers tongue; thesed bymself not to be the wisest man, that ever spake with tongue. An other good fellowe of the countrie, being an officer, and spaior of a roune, and desirous to speake like a fine learned man, hauing in the occasion, to rebuke a runnegate fellowe, saied after this wise in a greate heate. Thou pigram and vacacion knave, if I take thee any more, within the circumscription of thy occupation: I will be corrupt thee, that all vacacion knaves shall take example by thee.

Robert
chibing.

An other standing in muche neede of money, & desirous to haue some helpe, at a gentlemannes hand, made his complaint in this wise. I praye you sir, be so good vnto me, as forbeare this half piers rent. For so helpe me God and halidome, we are so taken on with contrary bishops, with reuisors, and with Southsides to the king that all our money is cleane gone. These wordes he spake for distribution, relief, & substaie. And thus we se that poore simple men are muche troubled, and talke oftentimes, thei knowe not what, for lacke of wit, and want of Latine and Frenche, wherof many of our strange wordes, fall oft are deriued. Those therefore that will studie this folie, and acquaint thei selues with the beste kinde of speache, must seke frō tyme to tyme, suche wordes as are commonly receiued, & suche as properly maie expresse in plain maner the inhole conceipt of their minde. And loke what wordes we best vnderstande, and knowe what thei means: thesame should sonest be spoken, and first applied to the utteraunce of our purpose.

Now wheras wordes be receiued, as well Breke as Latine, to set for the our meanyng in the Englishe tongue, either for lacke of force, or els because we would enriche the language: it is well doon to vse them, and no man therein can be charged for any affectation, whē al other are agreed to folowe thesame waie. There is no man agreed, whē he beareth letters patentes, and yet patentis is Latine, and signifieth open to all men. The communid is a fellowship, or a commyng together, rather Latine, then Englishe: the kynges prerogative, declareth his power roiall, aboue all other, and yet I knowe no man greued for these termes, being vbed in their place, nor yet any one suspected for affectation, when suche generall wordes are spoken. The folie is espyed, when

The arte of Rhetorike.

Forther thing
es obserued
for choise of
wordes.

either we will vse suche wordes, as to we men do vse, or vse them out of place, when an other might serue muche better. Therefore, to auoide suche folie, we maie learne of that moste excellent Orator Tullie, who in his third booke, where he speaketh of a perfecte Orator, declareth vnder the name of Crassus, that for the choise of wordes, forther thinges should chiefly be obserued. First, that such wordes, as we vse, should be proper vnto the tongue, wherein we speake; and that they be plaine for all men to perceiue: thirdly, that they be apt and mete, moste properly to set out the matter. Fortherly, that wordes translated from one significacion to an other (called of the Grecians, Tropes) be vused to beautifie the sentence, as pprecious stones are set in a ring, to commende the gold;

And thus we haue shewed what it is, that we call aptnesse.



Which are thought apt wordes, that properly agree vnto that thing, whiche they signifie, and plainly expresse the nature of the same. Therefore, they that haue regarde of their estimation, doe warily speake, and with choise, vnder wordes most apt for their purpose. In weightie causes, graue wordes are thought most needfull, that the greatnesse of the matter, maie the rather appere in the vehemencie of their talke. So likewise of other, like order must bee taken. Albeit some, not onely doe not obserue this kinde of aptnesse, but also they fall into muche fondnesse, by vsing wordes out of place, and applying them to diuers matters, without all discretion. As thus. An ignorant fellowe, coming to a gentlemannes place, and seeing a greates flocke of sheepe in his pasture, saied to the owner of the same: now by my trouthe sir, here is as goodly an audierce of sheepe, as euer I sawe in all my life. Who will not take this fellowe, meter to talke with sheepe, then to speake among men? An other likewise, seeing a house faire builded, saied to his fellowe thus: good Lord, what a handsome phase of building is this? Thus are good wordes euill vused, when they are not well applied, and spoken to good purpose. Therefore, I wishe that suche vntoward speaking, maie giue vs a good lesson, to vse our tongue warily, that our wordes and matter maie still agree together.

As thus by
vsing of apt
wordes.

Aptnesse.

Of composition.

And thus



When we haue learned vsuall and accustomed woordes to set forth our meaning, we ought to toyne them together in apte order, that the eare maie delite, in hearyng the harmonie. I knowe some Englishemen, that in this point haue such a gift in the English, as fewe in Latine haue the like, and therefore, delite the wise and learned so muche with their pleasaunte composition: that many reioyce, when thei maie heare such, and thinke muche learning is gotten, when thei maie talke with them. Composition therefore, is an apt toyning together of wordes in such order, that neither the eare shall espie any fault, nor yet any man shalbee dulled with ouerlong drawing out of a sentence, nor yet muche confounded with mingling of clauses, such as are needlesse, being heaped together without reason, and dyled without number. For, by such meanes the hearers will bee forced, to forget full ofte, what was saide first, before the sentence bee halfe ended: or els bee blinded with confounding of many thynges together. Some againe will bee so short, and in such wise curtall their sentences, that thei had neede to make a commentary immediatly of their meaning, or els the moste that heare them, shalbee forced to kepe counsaile. Some will speake ozacles, that a man can not tell, which waie to take them, some will bee so fine, and so poetikall withall, that to their seeming there shall not stande one beere amisse, and yet every bodie els, shall thinke them meter for a ladies chamber, then for an earnest matter in any open assembly. Some will rone so muche, and babble so farre without order, that a manne would thinke, thei had a greate lone, to heare them selues speake.

Some repeate one worde so often, that if such wordes could bee eaten, and chopte in so ofte, as thei are vttered out, thei would choke the widest throte in all Englande. As thus. If a manne liueth, what a mannes life were, no man for any mannes sake, would kille any man, but one man would rather helpe an other man, considering man is bozne for man, to helpe man, and not to hate man. What man would not be choked, if he chopte all these men at ones into his mouth, and neuer broke after it. Some vse ouermuche repetition of some one letter, as pitifull pueritie pra-

Composition
what it is.

Faults in
composition.

yeth for a penie, but puffed presumptib, passeth not a pind, pangs
 percing his panche, with pestilent pleasure, procuring his passe-
 port, to passe it to hell pittie, there to be punished with paines per-
 petuall. Some will so set their woordes, that thei must be saine to
 gaze after every worde spoken, ending one worde with a bolwell
 and beginning the next with an other, whiche undoubtedly ma-
 keth the talke to seme mosse displeasunt. As thus. Equite assu-
 rely, euery inturie another. Some will sette the carde before the
 hoyle, as thus. My mother and my father, are bothe at home, enen
 as though the good man of the hoyle, did weare no breaches, or
 that the grail spare twer the better hoyle. And what though it of-
 ten so happeneth (God wotte the more pittie) yet in speaking at the
 least, let vs kepe a naturall order; and set the man before the wo-
 man, for maners sake. An other comming home in haste, after a
 long fourney, saith to his man: come hether sir knave, helpe me
 of with my bootes and my spurres. I praise you sir, giue hym leave
 first to plucke of your spurres, ere he medle with your bootes, or
 els your man is like to haue a madde plucking. Whoe is so foo-
 lish as to saie, the Counsaill, and the Kyng, but rather the Kyng
 and his Counsaill, the father and the sonne, and not contrarie.
 And so like wise in all other, as thei are in degree first, enen more
 to set them forme.

The wise therefore talking of diuers worthie men together,
 will first name the worthiest, & kepe a decent order in reportyng
 of their tale. Some ende their sentences all a like, making their
 talke rather to appere rimed meter, then to seme plaine speache,
 the which as it muche deliteth being measurably vsed, so it much
 offendeth, when no meane is regarded. I heard a preacher deli-
 tyng muche in this kinde of composition, who vsed so often to ende
 his sentence, with woordes like vnto that, whiche went before,
 that in my iudgemente, there was not a dosen sentences in his
 whole sermon, but thei ended all in rime, for the most part. Some
 not best disposed, withed the preacher a Lute, that with his rimed
 sermon, he might vs some pleasantte melodie; and so the people
 might take pleasure diuers waies, and dancke if thei like. Certes
 there is a meane, and no reason to vse any one thing at all times,
 sayng

Repyng nothing belitteth (be it neuer so good) that is alwaies vsed.

Quintilian likeneth the colours of Rhetorike, to a mannes eye sight. And now (y^e be) I would not haue all the bodie to be full of eyes, as nothing but eyes: for then the other partes should wante their due place and proportion. Some ouerthwartly set their wordes, placing some one a mile from his fellowes, not contented with a plaine and easie composition, but seke to set wordes, thei can not tell how, and therefore one, not likyng to bee called, and by prynte published Doctor of Philosophie, would nedes be named of Philosophie Doctor, wherein appeareth a wonderfull composition (as he thought) straunge vndoubtedly, but together wise or no, let the learned sitte in iudgement vpon that matter.

An other. As I rose in the mornynge (y^e one) I mette a Cartfull of stones emptye. Welike the manne was falsyng, when the Cart was full, and yet wee see that through straunge composition, his sentence appereth darcke. Some will tell one thyng twentie tymes, now in, now out, and when a man would thinke thei had almoste ended, thei are readye to begin againe, as freshe as euer thei were. Suche vaine repetitions, declare bothe want of witte, and lacke of learning. Some are so homely in all their saynges, and so grosse for their inuencion, that thei vse altogether one manner of trade, and seke no varietie to eschue tediousnesse.

Some burden their talke with needelesse copie, and will seme plentifull, when thei should be shorte. An other is so curious and so fine of his tongue, that he can not tell in all the world, what to speake. Every sentence is meth common, and every worde generally vsed, is thought to bee foolishhe, in his wise iudgemente.

Some vse so many interpositions, bothe in their talke, and in their writing, that thei make their saynges as darcke as helle. Thus when faultes be knowne, thei maye be avoided: and vertus the soner maye take place, when vice is foreseen, and eschued as enill.

20 Of Exornacion.



When we haue learned apt wordes, and vsuall phrases, to set forth our meanynge, and can orderly place thei with out offence to the eare, wee maye boldely commende and

and beautifie our talke with diuers goodly colours, and delitefull translations, that our speache make seme as bright and pactions, as a riche stone is faire and orient.

Ornacion.

Ornacion is a gorgeous beautifying of the tōgue with bozoured woordes, and chaunge of sentence of speache, with muche varietie. First therefore (as Tullie saith) an Ornacion is made to seme right excellent by the kynde self, by the colour and iuice of speache. There are three maner of stiles of enditynges, the greate or mightie kynde, when wee vse greate woordes, or belement figures.

Three maner of stiles of enditynges.

The small kinde, when wee moderate our beate by meaner woordes, and vse not the mosse stryng sentences.

The lorde kinde, when wee vse no metaphozes, no translated woordes, no yet vse any amplifications, but go plainly to worke, and speake altogether in common woordes. Now in all these three kindes, the ornacion is muche commended, and appeareth notable, when wee kepe vs still in that stile, whiche wee first professed, and vse suche woordes, as seme so; that kinde of wrytyng mosse conuenient. Yea, if wee minde to encrease, or diminishe: to be in a beate, or to vse moderation: To speake pleasantly, or grauelie; To be sharpe, or softe: to talke lordly, or to speake finely: to waie aunciente, or familiar (whiche all are comprehended vnder one of the other three:) we must euer make our woordes apt and agreeable to that kinde of stile, whiche wee firste beganne to vse. For as Frenche hodes do not become Loydes: so Parliament Robes are vnfitting for Ladies. Comeliness therefore must euer be vied, and all thynges obserued that are mosse meete for every cause, if we looke by attempts to haue our desire.

Ornacion by colours of Rhetorike.

There is an other kinde of Ornacion, that is not equally sparpled throughtout the whole ornacion, but is so disseuered and parted, as Starres stande in the firmament, or flowers in a garden, or pretie deuised antiquies, in a clothe of Arasse.

What a figure is.



Figure is a certaine kynde, ether of sentence, ornacion, or woorde, vied after some newe or straunge wise, muche vnlike to that, whiche men commonly vse to speake.

The

¶ The definition of figures.



Here are thre kindes of figures, the one is when the nature of woordes is changed, from one significacion to another, called a Trope of the Grecians: The other is when for woordes, when they are not changed by nature, but onely altered by speaking, called of the Grecians, a Schemes. The third is when by diuersitie of inuencion, a sentence is many waies spoken, and also matters are amplified by heaping examples, by dilatynge argumentes, by comparing of thynges together, by similitudes, by contraries, and by diuerse other like, called by Tullie, Orznacion of sentences, or colours of Rhetorike. By all whiche figures, every Oracion maie be muche beautified and without the same, not one can attaine to be compted an Orator, though his learning otherwise be neuer so greates.

¶ Of the first vse of Tropes.



When learned and wise men canne strike to enlarge their tongue, and sought with greates vterance of speache to conuende causes: they sound full oft muche want of woordes, to set out their meanyng. And therfore remembryng thynges of like nature, vnto those wherof they speake: they vse suche woordes to expresse their minde, as were moste like vnto other. As for example. If I should speake againste some notable Pharisee. I might vse translation of woordes in this wise: Ponder man is of a crooked iudgement, his wittes are cloudie, he liueth in depe darknesse, dusked altogether with blinde ignorance, and drownded in the ragynge sea, of bottomlesse supersticion. Thus is the ignorant set out, by calling hym crooked, cloudie, darcke, blinde, and drownded in supersticion. All whiche woordes are not proper vnto ignorance, but borrowed of other thynges, that are of like nature vnto ignorance. For the vnskillfull man hath his wittes set out of order, as a mannes bodie is set out of loynte, & thereupon is made he saied to be crooked. Likewise he maie be called cloudie, for as the cloudes kepe the sunne shynynge from vs, so doeth his ignorance kepe hym blindfold, from the true vnderstandynge of thynges. And as when the eyes are out, no man can se any thyng: So when perfit iudgement is wantynge, the truthe can not be known.

Tropes howe
they first were
founded.

The arte of Rhetorike.

been. And so likewise of all other. Thus as necessitie hath forced
us to devise wordes translated, so hath time & practise made them
so some moste pleasant, and therefore they are muche the rather
blisshen, when a thing full oft can not be expresse by an apt and
mete word, we doe perceiue (when it is spoken by a word trans-
lated) that the likehede of that thing, which appeareth in an o-
ther word, muche lightens that, which wee would moste
gladly haue perceiued.

And not onely doe men vse translation of wordes (called Tro-
pes) for neede sake, when they can not finde other: but also when
they maye haue moste apt wordes at hande, yet will they of a pur-
pose, vse translated wordes. And the reason is this. When couer-
te it a point of witte, to passe ouer suche wordes as are at hande, and
to vse suche as are farre fetcht and translated: as els it is, because
the hearer is ledde by cogitation, vpon rehearsal of a Metaphoze
and thinketh more by remembrance of a word translated, then
is there expresse spoken: as els because the whole matter seemeth
by a similitude to be opened: as laste of all, because euery transla-
tion is commonly, and for the moste parte, referred to the senses
of the bodie, and especially to the sense of seing, which is the shar-
pest and quickest about all other. For when I shall saie, that an
angrie manne someth at the mouth, I am brought in remem-
brance by this translation, to remember a Boxe, that in sig-
nyfying sleeth muche soupyng, the which is a foule and lothlie sight.
And I cause other to thinke, that he bzaie patience wonderfully,
when I set out his rage comparable to a Boxers soupyng.

An other boyng offended with checks giuen, will saie, I mar-
uaile at what you meane, to be ener snarpyng at me: wherein is
declared a brutishnesse, considering he speaketh bityng wordes,
as muche without reason, and as vncomely as a Dogge dooeth,
when he snarreth, the which we se is nothing seemely. There is
nothing in all the word, but the same maye haue the name of
some other word, the which by some similitude, is like vnto it.
Notwithstanding, there ought muche warenesse to be vsed, in
choysing of wordes translated, that the same be not vnlike & thing
wherunto it is applied, nor yet that the translation be vncomely,

as such as make give occasion of any vncleane meaning.

¶ Tropes.

A Trope, is an alteration of a worde or sentence, from the proper signification, to that whiche is not proper.

Trope, what it is.

¶ The division of Tropes.

Tropes are either of a word, or a long continued speache or sentences.

Division of Tropes.

¶ Tropes of a worde are these.

¶ A Metaphore or translation of wordes.

¶ A worde making.

¶ Intellection.

¶ Abusion.

¶ Transmutacion of a worde.

¶ Transumpcion.

¶ Change of a name.

¶ Circumlocucion.

¶ Tropes of a long continued speache or sentences are these.

¶ An Allegorie, or insertion of wordes.

¶ Pointing.

¶ Resembling of thynges.

¶ Simillade.

¶ Cramples.

¶ What is a Metaphore.



Metaphore is an alteration of a worde, from the proper and naturall meaning, to that whiche is not proper, and yet agreeth thereunto, by some likenesse that appeareth to bee in it. An oracion is wonderfully enriched, when apte Metaphores are gotte, and applied to the matter. Neither can any one perswade effectuously, and winne men by weight of his oracion, without the helpe of wordes altered and translated.

Metaphora.

¶ The diuersitie of translations.



First, wee alter a worde from that, whiche is in the minde, to that whiche is in the bodie. As when we perceiue one that hath begiled vs, wee be to saie: Ah sir, I am gladd I haue smelled you out. Being grieved with a matter, we saie commonly, we can not digest it. The lawier receiuing money more then needeth oftentimes, will saie to his client without any translation, I seele you well, when the

poor

The arte of Rhetorike.

poore man thinketh that he doeth well vnderstand his cause, and will help hym to some good ende. For so commonly we saie, to be we knowe a mannes minde in any thing. This kinde of mutacion is muche vsed, when we talke earnestly of any matter.

From the creature without reason,
to that whiche hath reason.

The seconde kinde of transacion is, when we goe from the creature without reason, to that whiche hath reason, or contrary from that whiche hath reason, to that whiche hath no reason. As if I should saie, suche an vnreasonable brayler, did nothing els but bark like a Dog, or like a Fore. Whomen are saied to chatter, churles to groont, boyes to whine, and yong men to yell. Contrariwise we call a Fore false, a Lion proude, and a Dogge flattereng.

From the liuyng, to that, whiche hath no life.

From the liuyng to the not liuyng, we vse many transacions. As thus. You shall praise for all men, dispersed throughout the face of the yearth. The arms of a tree. The side of a bancke. The lande crieth for vengeance. From the liuyng, to the not liuyng. Hatred buddeth among malicious men, his woordes flowe out of his mouth. I haue a whole world of businesse. In obseruing the worke of nature, in all sensible substances, we make kinde transacions at will, then the which nothing is moze profitable for any one, that mindeth by his toleraunce to stirre the hartes of men, either one wale or other.

woorde making.

A woorde making called of the Grecians, Onomatopeia, is when we make woordes of our owne minde, suche as be deriued from the nature of thynges. As to call one Patche, or Colvesson, whom we see to doe a thyng foolishly, because these two in their tyme, were notable fooles. Or when one is lustie, to saie Tarrantauntara, declaring theroby that he is as lustie, as a Trumpet is delitefull, and stirryng: or when one would seme galaunt, to crye boigh, wherby also is declared courage. Woies beyng grieved, will saie some one to an other: sir I will cappe you, if you vse me thus, and withhold that fro me, whiche is myne owne, meaning that he will take his cappe fro hym. Again, when we se one gaie and galaunt, we vse to saie, be courtes it, or one that reasoneth in

dismissie

Whisttle with his fellowe, I like well to reason, but I can not chappe these termes to Scripture, if I shoulde use soz: meanyng that he could not tell in what Chapter, thynges were conteyned, although he knewe full well, that there were suche saynges.

¶ **I**ntellection.

Intellection, called of the Grecians, Synecdoche, is a Trope, when we gather or iudge, the whole by the part, or part, by the whole. As thus. The king is come to London, meanyng thereby that other also bee come with hym. The Frenche man is good to kepe a fozt, or to shew misse on hois: backe, whereby wee declare the Frenchemen generally. By the whole, the parte, thus. All Cambridge, sozowed soz: the death of Bucer, meanyng the most part. Al Englands reioyseth that pilgrimage is banished, and Idolatry soz: ever abolished: and yet all Englands is not glad, but the moste parte.

The like phzases are in the Scripture, as when the Magians came to Hierusalem, & asked where he was, that was borne king of the Jewes. Herode starte vp, beeyng greatly troubled, and all the Citee of Hierusalem with hym, and yet all the Citee was not troubled, but the most part: By the signe we vnderstand the thing signified, as by an Iule garland, we iudge there is wine to sel. By the signe of a Bear, Bull, Lion, or any such, we take any house to be an Inn. By eating bread at the Communion, we remember Christs death, and by faith, receiue hym spirituallie.

¶ **A**busion.

Abusion, called of the Grecians Catarchesis, is when soz: a certain proper woorde, we vse that whiche is most nigh vnto it: As in calling some water, a Fille ponde, though there be no fille in it at all: or els whē we saie, here is long talke, and small matter. Whiche are spoken vnpoperly, soz: we ca not measure, either talke, or matter by length, or breadth.

¶ **T**ransmutation of a woode.

Transmutation helpeth muche soz: varietee, the whiche is, when a woode hath a proper signification of the owne, and beeyng referred to an other thinge, hath an other meanyng, the Grecians call it Metonymia the whiche is diuerse waies bled. When we vse the author of a thyng, soz:

m. j.

the

the thing self. As thus. What upon you the ladye Iesus Christ, that is to say, he is sayinge such a one, as he was. The Pope is banished England, that is to say, all his superstition, and Hypocritie, either so, or should be gone to the Denill, by the hynge of expelle will, and commandement. Again, when that whiche dooth containe, is used for that, which is contained. As thus. I haue vpon me an hoggethede this weeke: Heauen make reioyce, and helpe maye. lamente, when old men are not conetous. Contrariwise, when y thing contained, is used for the thing containing. As thus. I pray you come to me; that is to say, come to my house. Forwerthly, when by the efficient cause, the effect is streight gathered thereupon. As thus. The Sunne is by, that is to say, it is daie. This felow is good with a long bowe, that is to say, he shuteh well.

¶ Transumption.

Transumption is, when by degrees we goe to that, which is to bee shewed. As thus: Suche a one lieth in a darke dooringe, notwe in speakinge of darkenesse, wee vnderstande closenesse, by closenesse, wee gather blackenesse, and by blackenesse, we indge depenesse.

¶ Change of name.

Mononastia,

Change of a name, is when for the proper name, some name of an Office, or other callinge is used. As thus: the Prophete of God saith: Blessed are they, whose sinnes bee not imputed vnto them, meaninge Dauid. The Poete saith: It is a vertue, to eschue vice, wherein I vnderstande Horace.

¶ Circumlocution.

Periphrasis.

Circumlocution is, a large description, either to sette forth a thinge more gorgeously, or els to hide it, if the sares can not beare the open speakinge: or when with fewe words, we can not open our meaning, to speake it more largelie. Of the firste thus. The valiantte courage of mightie Scipio, subdued the sace of Carthage and Numantia. Henry the. v. the mosse puissant hynge of England, with tenen thousand men, toke the Frenche king prisoner with al the flower of nobilitie in France. Of the second. When Saule was eating himself vpon the ground. Dauid tooke a peece of his garments, tooks hys weapon that lats by

by hym, and might haue safed hym. **W**hen a one defiled his body with such an euill woman. For the thirde parte, the large commentaries written, and the paraphrases of Erasmus Englished: are sufficient to shewe the vse thereof.

what is an Allegorie.

Allegorie is none other thinge, but a Metaphore, used throughout a whole sentence, or oration. As in speaking against a wicked ostendout, I might say thus. Oh lord, his nature was so euill, and his witte so wickedly bent, that he meante to bouge the ship, where he himselfe sailed, meaning that he purposed the destruction of his owne country. It is euill putting stronge wines into weake vessels, that is to say, it is euill traſſyng some women with weightie matters. The English Proverbs gathered by Iohn Bestwood, helpe well in this behauite, the whiche commonlie are nothing els but Allegories, and darke deuised sentences. Now for the other former figures, because I minde hereafter to speake more largely of them, and Quincilian thinketh them more meete to bee placed, among the Figures of Tropis, I will not trouble the reader with double inculcation, and twise telling of one tale.

Of Schemes called otherwise sentences of a woorde and sentence.

Sight tary a longe time, in declaring the nature of diuers Schemes, which are wordes or sentences altered either by speaking, or writing, contrary to the vulgare custome of our speache, without changinge their nature at all: but because I knowe the vse of the figures in woorde, is not so great in this our tongue, I will run them ouer, with as much hast as I can.

The diuision of Schemes.

A change of any woorde or sentence, contrary to our daily wonte, is either when wee adde, or take a waie syllable, or a woorde, or encrease a sentence by change of speache, contrary to the common manner of speaking.

Figures of a woorde.

Those bee called figures of a woorde, when wee change a woorde, and speake it contrary to our vulgare, and daily speache. Of the whiche sort, there are sixe in number.

m. ij.

i. Addition

Scheme
what it is.

The arte of Rhetorike.

- 1. Addition at the first.
- 2. Abstraction from the first.
- 3. Interlacing in the midst.
- 4. Cutting from the midst.
- 5. Adding at the ende.
- 6. Cutting from the ende.

Prothefis.



Prothefis. As thus, he did all to beattle him. Wherin appeareth that a syllable is added to this word (cattle) here is god naile to sel, for god aile.

Alpharcesis.

Alpharcesis. Of Abstraction from the first: thus. As I comed al alone, I gan to thinke of matters great. In which science (gan) is vied, for begā.

Epenhefis.

*Syncope,
Proparalepsis,
Apocope.*

Epenhefis. Interlacing in the midst. As: Religion, for Religion. Cutting from the midst. Idolatry, for Idolatry. Adding at y ende. Pass your businesse, for Pass your businesse. Cutting from the ende. A faire male, for maide.

Thus these figures are shoytly sette out, and as for the other schemes, which are bittered in whole sentences, and expressed by varietie of speache, I will sette them forth at large among the colours and ornaments of Elocution, that folowe.

Of colours and ornaments, to commend and sette forth an Oracion.

*Colour of
Rhetorique.*

Now, when we are able to frame a sentence handsomely together, observing number, and keeping composition, such as shall like best the ears, I doe knowe the use of Tropes, and can applye them to our purpose: then the ornaments are necessary in an Oracion, & sentences would be furnished with most beautifull figures. Therefore, to the ende that they may be knowen, such as most commend and beautifie an Oracion: I will set them forth here in such wise, as I shall best be able, following the order, whiche Iulius hath used in his booke made of a perfect Oratour.

Commoratio.



When we are earnest in a matter, and feele the weight of our cause, we rest upon some reason, which strongly helpe for our purpose. Wherin this figure apperthly moove and helpeth much to set forth our matter. For if we still hope to be our strongest hold, and make of

ter recourse thither, though we be vttern though bitalkes to go
from it no more and then: we shall force them at length, either to a
maide our strong defence, or els to yeld into your handes,

C In euident, as plain sayinge of a thing
as though it were presently doen.



This figure is called a description or an euident declar-
ation of a thing, as though we saue it euen no more doen.

*Illustris expla-
natio.*

An example. If our enemies shal invade and by treas-
on in the victorie, we all shall be every mothers sonne of
vs, and our cite shal be destroyed like and stone. If e our children
maide slaues, our daughters ransomed, our twines caried a lode, the
father forced to kill his owne sonne, the mother her daughter, the
sonne his father, the sucking child slain in his mothers bosome,
one standyng to the knees in an others blood, Churches spoiled,
houses plunde donne, and al set on fire round about vs, every one
curling the base of their birtie, children cryng, women wailing, &
olde men passing so; very thought, and every one thinking hym-
self most happy, that is first rid out of this woyle, such will the
crueltie be of our enemies, and with such horrible hatred, but thei
seke to dispatche vs. Thus, where I might have saied, we shall al
be destroyed, and say more, I haue by descriptis set the euill forth
at large. It muche auaileth to vse this figure in diuers matters, &
which whosoeuer can doe, with any excellent gift, vndoubtedly he
shall muche delite the hearers. The circumstances well conside-
red in every cause, geue muche matter, so; the plaine opening of
the thing. Also similitudes, examples, comparisons, from one thing
to an other, apte translations, and deaping of allegories and all
such figures, as serue so; amplifying, do much commend the lue-
ly setting forth of any matter. The miseries of the courtiers life,
might well be described by this kinde of figure. The commoditie
of learning, the pleasure of plowe men, and the care that a hynde
hath. And not onely are matters set out by descriptis, but men are
painted out in their colours, yea, buildyngs or set forth, kindomes,
and realmes are portured, places & tymes ar described. The En-
glishman so; febing, and changyng of apparel: The Duchemā so;
dnyking: The Frencheman so; pryde & incōstānce: The Spanyard
m.ij.

*Description of
out rage after
a battaile.*

*Diversity of
natures.*

The arte of Rhetorike.

for nimblenes of bodie, and muche dishaite: the Italian for greates witte and pollicie: the Scottes for balouesse, and the Boeme for stubboynesse. Many people are described by their degree, as a man of good yeres, is counted sober, wise, and circumspecte: a yonge man wilde, and carelesse: a woman bablyng, inconstaunte, and ready to beleue all that is tolde her.

By vocation of life, a shouldouer is counted a great bzagger, and a bannter of himselfe: a scholer simple: a Rustet coate, sadde, and sometymes craftie: a Courtier, flatterng: a Citezein sentle.

Descriptiō of
persones.

In describyng of persones, there ought alwaies a comeliness to be vsed, so that nothing be spoken, which may be thought is not in them. As if one shall describe Henry the first: he might call hym sentle, milde of nature, ledde by perswasion, and ready to forgiue, carelesse for wealth, suspecting none, mercifull to al, fearfull in aduersitie, and without sorowfull to espie his misfortune. Againe, for Richard the thirde, I might byng him in, cruell of harte, ambitious by nature, enuious of minde, a deepe dissembler, a close man for weightie matters, hardie to reuenge, and fearefull to lose his high estate, trustie to none, liberrall for a purpose, callng still the worst, & hoping ever for the best. By this figure also we imagine a talke, for some one to speake, and accordyng to his persone, wee frame the Oracion. As if one shoulde byng in noble Henry the eight, of most famous memory, to enueigh against rebelles, thus he might order his Oracion. What if Henry the eight wer alive, and saue suche rebellion in this Realme, would not he saie thus, and thus: Yea, me thinkes I heare hym speake euen now. And so sette for the suche wordes, as we would haue hym to say.

Sometimes it is good to make God, the Countrey, or some one come to speake, and loke what we would saie in our owne persone, to frame the whole tale to them. Suche varietie doeth much good to auoide tediousnesse: for he that speaketh all in one sort, though he speaks thinges neuer so wittylie, shall some weary his hearers. Figures therefore were invented, to auoide saietie, and canse delite: to refreshe with pleasure, and quicken with grace, the dulnesse of mans byain. What ho wilt looke on a white wall, an houre together, where no workemans hyppie is at all? Why wilt
eate

The vse of
figures.

cate still one kynde of meate, and neuer desire change: Certes as the mouth is daintie: so the witte is tickle, and will sone lothe an vnusuerie thing.

¶ A stop, or banke telling of a tale.

Stop, is whē we breake our tale, before we haue tolde it. As thus. Thou art a yong man of suche towardnesse, ha-
uyng suche frendes, to please me such a parte, well, I will say no more. God amende al that is a misse. Or thus. Worth it be come thee to be, shall I tell all: Galle, I wil not so; vertie shame.

Precisio.

¶ A close understanding.

Close understanding is, when more maye be gathered, the is openly expresse. A naughtie fellow that vied much rob-
berie, found himself greued, that the greate Oratour Demosthenes, spent so muche tyme, wherby he watched from time to tyme, in compassing matters for the common weale: In verbe (quod Demosthenes) darke nightes are best for thy purpose, mea-
nyng that he was a greate robber in the night.

*Significatio
plus ad intelli-
gendum quid
dixeris.*

Demosthenes.

One also byng set in a heate, because an other had contracted hym, for the choise of meates, was muche more greued, when he gaue hym this taunte. Thou maye boldly (quod he) speake for thy eatyng: for my maister poure father, hath many a tyme and ofte, wippte his nose vpon his sleue, meanyng that his father was a fishmonger.

¶ Shorte sentences.

When shorthe clauses, or sentences are vsed, when we speake at a word, part of our minde, & next after speake as briefly againe, vnto to make almost every word, a perfect sen-
tence. As thus. The manne is soze wounded, I feare me he will die. The physicians mistruste hym: the partie is fledde, none pur-
sueth: God sende vs good lache.

*Distincte con-
cisa breuitas.*

¶ A dating, or lessenyng of a thing.

Make our dooynge appeare lesse, when with wordes we extennate and lessen the same. As when one had giue his fellowe a sounde blowe, byng rebuked for the same, saied, he scant touched hym. Likewise, when twoo have fought together, to saye: that one had bys legge prickt with a sworde, when perchaunce he had a greate wounde.

Estimatio.

¶ A witte telling

m. iij.

¶ Any

The arte of Rhetorike.

Illuſio.

Many pleaſaunte ſentleman are well practiſed in merie conceited teſtes, and haue bothe ſuche grace and beſtne therein, that thei are wonderfull to beholde, and better were it to be ſharply chid of diuers other, then pleaſantlie taunted by any of them. When a ſentleman of greates landes and ſmall wit, had talked largoly at a ſupper, and ſpake woordes ſcant worthy the hearing, an other being muche greued with his ſolp, ſaid to him: ſir, I haue taken you ſo; a plain meaning ſentleman, but I knowe now, there is not a moze deceiſfull bodie in all Englande: with that, other being greued with the pong ſentlemans ſolte, boldly began to excuſe hym ſo; deceiſt, and therefore ſaid, he was to blame, to charge him with that fault, conſidering his nature was ſimple, and ſeue can ſay, that euer he was craftie. Wel (ſay the other) I muſt needs ſay, he is deceiſful ſo; I toke him heretoſore ſo; a ſober wiſtly pong man, but nowe I perceiue, he is a ſoliſhe babling ſelotie, & therefore I am ſure he hath deceiued me, like a falſe craftie child, as he is: with that thei al laughed, and the ſentlemann was muche abaſhed. But as touching ſharpe tauntes, I haue largely declared the in place, where I treated of laughter.

C Digreſſion of ſwaruing from the matter.

*Digreſſio ab re
non longa.*

We ſwarue ſometymes from the matter, vpon full conſiderations, making the ſame to ſerue ſo; our purpoſe, as well as if wee had kepte the matter ſtill. As in making an inuectiue againſt rebelles, and largely ſetting out the filthe of their offence, I might declare by the waie of digreſſion, what a noble countrey England is, how greates commodities it hath, what traffique here is vſed, and how muche moze neede o; ther Realmes haue of vs, then we haue neede of them. Or when I ſhall giue euidence, or rather declame againſt an hainous murder, I maye digreſſe from the offence doen, and enter in praife of the dedde man, declaring his vertues in moſte ample wiſe, that the offence doen, maye be thought ſo muche the greater, the moze honeſt he was, that hath thus been ſlain. Notwithſtanding, thys would be learned, that (when we make any ſuche digreſſion) the ſame maye well agree to the purpoſe, and be ſo ſet out, that it conſounde not the cauſe, or darken the ſence of the matter deſiſed.

¶ 1000

Proposition is a short rehearfall of that, wherof we mynde to speake. I will tell you (¶ one) there is none hath a worse name then this felow, none hath been so often in trouble, he maie be faultlesse, but I can hardly beleue it, there are enow that will testifie of his nan shittresse, and anouche bis enill demerour to be suche, that the like hath not been hard heretofore.

Propositio quid sit dicitur.

¶ In ouer passage to an other matter.

When we go from one matter to an other, we vse this kinde of phrase. I haue tolde you the cause of all this enill, now I will tell you a remedye for the same. You haue heard of iustification by faith onely, now you shall here of the dignitie of woorkes, and how necessary thei are for euery christian body.

Señctio ab eo quod dictū est.

¶ Of commyng again to the matter.

When we haue made a digression, we maie declare our returne, and shewe that whereras we haue roned a litle, we will now kepe vs within our boundes. In this kinde of digression, it is wisdom not to wander ouer farre, for feare wee shall werte the hearers, before wee come to the matter againe. I knowe a preacher, that was a whole houre out of his matter, and at length remembryng hymself: saied well, now to the purpose, as though all that, whiche he had spoken before, had been litle to the purpose, whereat many laughed, and some for sturche wearinesse were faine to go a waye.

Reditus ad propositum.

¶ Iteratynge and repeating thinges saied before.

When a man hath largely spoken bys mynde, he maie repeate in fewe woordes, the somme of his sayng. As if one should be charged with felonie, that is a man of wealth and honestie, he might thus gather bys mynde together after a longe tale tolde. First, I will proue there is no cause that I should feale. Again, that I coule not possibill at suche a tyme feale, and last, that I stole not at all.

Iteratio.

¶ The conclusion of lapping vp of matter.

The conclusion, is an apt knitting together of that whiche we haue saied before. As thus. If reason can perswade, if examples maie moue, if necessitie maie helpe, if pitie may prouoke, if daungers fore seen, maie stirre vs to be wise: I doubt not

Rationis apta conclusio.

The arte of Rhetorike.

not but you will rather vse sharpe lawes, to repress offenders,
then with dissolute negligence, suffer all to perishe.

*Veritatis su-
perlatio, atque
traiectio,*



Mounting above the truith, when we doe sette forth
things exceedingly and a boone al mens expectation,
meaning onely that thei are very great. As thus, god
promised to Abraham, that he woulde make his po-
steritie, equall with the landes of the earth. Now it
was so saied, that there should be so many in dede, but that the nu-
ber should be infinite. For whether we shal vnderstand those, to be
the children of Abraham, that came of his stocke in fleshe, or els take
the for the children of Abraham, that haue the faith of Abraham;
we shall neuer proue the number of menne, to be equal with the
landes of the sea, though we could reken al that haue been fro the
beginning of the world. Therefore in this speache, we muste vnder-
stand there is a mounting, called of the Grecians hyperbole,
we vse this figure muche in English. As thus. He is as swift as a
swallow, he hath a belly as bigge as a barrel, he is a giant in ma-
king. The whole Temese is little enough to serue him, so; was-
hing his handes. In all whiche speeches we mounts euermore a
greate deale, and not meane so as the wordes are spoken.

Rogatio.



Basking other, and answering to the question our selfe,
we muche commend the matter, and make it appere very
pleasant. If I would rebuke one that hath committed a
robberie. I mighte saie thus. I wouder what you ment to com-
mitte suche felonie. Haue you not landes? I knowe you haue. Are
not your frendes worshipfull? Yes assuredly. Were you not be-
loued of them? No doubt you were. Could you haue wanted any
thyng that they had? If you would haue eaten golde, you might
haue had it. Did not they alwaies bidde you seke to theim, and
to none other? I knowe they did. What euill hadde had you
then to offende in suche sort, not goynge to your frendes, whiche
would not se you want, but seeking for that, which you should not
haue, endangering, your self by vnttrue dealing, to seke the power
and the strenght of a Lawe, when otherwise you might haue liued
in sauegarde? The like kinde of witting is also vused, when we
make

make an other body to speake, and yet not asks hym any question at all. As when W. Haddon had comforted the Duches of Suffolkes grace for her chylde, and had saied they were happy gone, because they might haue fallen hereafter, and losse that worthy name, which at their death thei had: at last he byingeth in the mother, speaking motherlike, in her chyldeys behalfe of this soyr, and answereth still to her saynges. But all these enillies to bere of you speake (quod he) had not chanced: yet suche thinges doo chaunce yet not alwaies: yet full oft. yet not to all: yet to a great many. yet they had not chanced to myne: yet wee knowe not. yet I might haue hoped: yet better it had been to haue feared.

¶ In apperthe asking.



¶ Doo aske ostentymes, because wee would knowe: we doo aske also, because wee would chide, and sette forth our grief with more debemencie, the one is called Interrogatio, the other is called Percontatio.

Percontatio,

Tullie enuegybyng against Catiline, that Romains rebell, be ginneth his oration chidingly, questioning with Catiline, of this soyrte. How long (Catiline) wilt thou abuse our sufferance? How longe wilt this rage and madnesse of thyne goe about to deceiue vs?

¶ Dissembling or close tellyng.



¶ Then we telle closely, and with dissemblinge meanes, grigge our felow, when in wordes we speake one thing and meane in hart an other thyng, declaring either by oure countenance, or by utteraunce, or by some other waie, what oure whole meanyng is. As when we see one boasting himselfe, and vain glorious, to hold him vp with ye and naie, and ener to adde more to that, whiche he saith. As I knowe one that saied himself, to bee in his owne iudgement one of the best in all England, for tryng of meatalles, & that the counsaill hath oftent called for his help, and cannot want him for nothyng. In dede (or another) England had a soye losse, if God should call you. Thei are al Bunglers in coparison of you, and I thinke the best of theim, may thanks you for al that he hath: but yet for your cunning was such, that you brought a shilling to nyne pence, naie to sire pence and

Disimulatio
alia dicentis ac
significantis.

The arte of Rhetorike.

and a grose to two pence, & so gaue him a rumpe, turn to his face; because he sawe him so foolish. A glorious Gentleman had two seruantes, and belike would be knowen not onely to haue the, but also to haue mo, saied in the p[re]sence of a worshipfull man, I meruaile moche whers all my seruantes are: Parte fir (¶ one) that thought to hitte him home: thei wher here al two, eue now. Thus he closely mockt him, and wortheily. For, the number is not great, that standeth by. ¶ and (all) is to much, whē we speake of so fewe.

¶ Doubtfulnesse.

Dubitatio.

Doubtfulnesse is then bled, when we make the hearers beleue that the weight of oure matter causeth vs to doubt, what iwers beste to speake. As when a kynge findeth bys people vnfaithfull, he mate speake in this wise. *Wherefore I begin, I doubt what to name ye. Shall I call you subiectes: you deserue it not. My frendes ye are not. To call you enemies iwers ouer little, because your office is so great. Rebels you are, and yet that name doeth not fully bitter youre soules. Traitors, I mate call you, and yet you are worse then traitors, for you seeke his death, who hath giuen you life. The offence is so greate, that no man can comp[re]hende it. Wherefore I doubt what to call you, excepte I should call you by the name of them al. Another. Whether shal I speake or holde my peace: If I speake, you will not heare, if I holde my peace, my conscience condempneeth my silence.*

¶ Distribution.

Distributio.

Distribution, is whē we applie to every body, suche thinges as are due vnto them, declaring what every one is in his vocat[i]o[n]. It is the duetie of a kyng, to haue an especiall care ouer his whole realme. It is the office of his nobles, to cause the kynges will to bee fulfilled, and with all diligence to further his Lawes, and to se iustice do[n]e every where. It is the part of a subiecte, faithfullie to dooe bys p[ri]nces comma[n]dement, and with a willinge hart to serue him at all nedes. It is the office of a Bishoppe to sett forth Gods woo[rde, and with all diligence to exhorte menne to all godlinesse. It is a husbandens duetie to loue bys wif, and with gentle meanes to rule her. It is the wiues office, humbly to submitte her selfe to her husbanden.

Husbands will. Seruantes shoulde be faithfull to their masters, not onely for feare of a lawe, but also for conscience sake. Masters shoulde vse their seruantes accordingly, payng them that which is due vnto the. A father shoulde bring vp his children in the feare of god: children shoulde reuerence their fathers with al submissiō. It is also called a distribution, whē we deuide the whole into several partes, and saie we haue so many pointes, wherof we purpose to speake, comprehending our whole talke within the space of the same.

¶ Correction.

Correction is when we alter a word or sentence, otherwise then we haue spokē before, purposing thereby to augment the matter, and to make it appere more debement.

Correctio.

Tullie against Verres, giveth a good example. We haue brought before you my lordes into this place of iudgement, not a thiefe, but an extortioner & violent robber: not an aduonterer, but a ransomer of maidens: not a stealer of church goods, but an arrant traitor, both to God and all godlinesse: not a common ruffin, but a most cruell and throte, suche as if a man should take helle for one, he could not find the like. Again, if one would enuele against backbiters, after this sort. Thou hast not robbed him of his money, but thou hast taken a waie his good name, which passeth all worldly goods: neither hast thou slandered thine enemy, but thine a true brother, and frende, that meant thee wel, and hath doen thee pleasures: nay thou hast not slandered him, but thou hast slain him. For a man is halfe hanged, that hath lost his good name. Neither hast thou killed hym with the sword, but poisoned hym with thy tongue, so that I may call it rather an enchaunting, then a murder. Neither hast thou killed one mā, alone, but so many as thou hast brought out of charitie, with thy most venomous backbiting. yea, and laste of all thou hast not slaine a man, but thou hast slaine Christ in his members, so muche as laie in thee to doe. But of this figure I haue spoken heretofore, where I wrote of amplification.

Tullie against Verres.

¶ Retraction.

Retraction is then used, when we lay suche faults from vs, as our enemies would charge vs with all, saying it is folly to thinke any suche thinge, muche more to speake it: or els

Reiectio.

The arte of Rhetorike.

to sale suche a mannes woordes is no flander, or it nedeth not to talke of suche totes. Or thus. Who would thinke that I should do suche a dede? Or is it like that I would do suche a dede? Antonie charged Tullie, that he was the occasion of ciuill battaill. Nay (quod Tullie) it is thou, it is thou man any none other, that lettes Cæsar on worke to seke the slaughter of his country.

¶ Butresse.

Premunio.

Butresse is a sence made for that, whiche we purpose to holde vp, or go aboute to compasse. As thus. I hope my lordes, both to perswade this man by reason, and to haue your iudgement in this matter. For whereas it is a loze thyng to be iustly accused, for breakyng frendshyp, then assuredly if one be wrongfully flandered, a man had neede to loke about hym.

¶ Familiar talke, or communicatio bled.

Communicatio

Communicatio is then bled, when we debate with other, and aske questions, as though we loke for an answer, and so go through with our matter, leauing the iudgement thereof to their discretion. As thus. What thinke you in this matter? Is there anye other better meanes to dispatche the thyng? What would you haue doen, if you were in the same case? Here I appeale to your awne conscience, whether you would suffer this unpunished, if a man should do you the like displeasure.

¶ Description of a mans nature or maners.

Descriptio.

Describe the maners of men, when we sette them furthe in thei kind what they are. As in speaking against a conetous man, thus. There is no such pinch peny on linc, as this god felow is. He will not lose the paring of his nailes. His herte is neuer rounded, for sparing of money, one paire of shoen serueth him a y^r. moneth, he is shod with nailes like a horse. He hath bene knowen by his Cote this xxx. winter. He spent once a groate at good ale, beyng forced through companie, and taken short at his woorde, whereupon he hath taken suche conceipt sins that tyme, that it hath almost coste him his life. Tullie describeth Piso for his noughtines of life, wonderfully to heare, yea, worse then I haue set furthe this conetous man. Read the Oracion against Piso, suche as he learned.

Error.

Error

Error is, when we thinke muche otherwise then the trueth is. As when we haue conceiued a good opinio of some one man, & are oftē deceiued, to saie, who would haue thought that he euer would haue dooen so. Now of all men vpon yearth, I would haue least suspected him. But suche is the world. And thus, you thinke suche a man a worthy personage, and of muche honestie, but I will proue, that he is muche otherwise: a man would not thinke it, but if I doe not proue it, I will geue you my hedde.

Erroris inducio.

In the makinge. Haue heretofore largely declared, the waies of mirthmakinge, and therefore I little neede to renue them here in this place.

In hilaritatem impulsio.

Anticipation or Prevention.

Anticipation, is when we pzeuente those toooys, that another would saie, and disproue them as vnttrue or at leaste wise answere vnto them. A Goodly Preacher ennetghen earnestly against those, that would not haue the Bible to bee in Englishe, and after earnest probacion of his cause, saied thus: but me thinks I heare one saie. Sir, you make muche a dooe about a little matter, what woe we the woise, if we had no scripture at all? To whom he answered: the scripture is leste vnto vs by Goddes owne will, that the rather we might knowe his comādemētes, and liue thereafter al the daies of our life. Somtymes this figure is used when we saie, we will not speake this or that, and yet doo notwithstanding. As thus. Suche a one is an Officer, I will not saie a byber. Mighte is hindered throughe might, I will not saie, overwhelmed. Thus in saiyng we will not speake, we speake our mynde after a sort, notwithstanding.

Ante occupatio

Similitudo.

Asimilitude is a likenesse when twoo thynges or mo then twoo, are so compared and resembled together, that thei both in some one propertie seme like. Oftentimes byrte beastes, and thynges that haue no life, misse great matter in this behalfe. Therefore those that delite to proue thynges by similitudes, muste learne to knowe the nature of diuerse beastes, of metalles, of stones and all suche, as haue any vertue in them, and bee applied to mannes lyfe. Somtymes

Similiando.

The arte of Rhetorike.

Similitude
enlarged.

times in a woꝛde appereth a similitude, whiche being dilated hel-
peth wel foꝛ amplificatio. As thus. You strue against the streame,
better bothe then bꝛeake. It is enil running a gainst a stone wal.
A man may loue his house wel, & yet not ride vpon the ridge. By
al whiche, any one may gather a similitude, and enlarge it at plea-
sure. The pꝛouerbes of Hetwoode helpe wonderfull well foꝛ thys
purpose. In cōparyng a thyng from the lesse to the greater. Simi-
litudes helpe well to set out the matter. What if we purpose to di-
late oure cause hereby with poses & sentences, we maie with ease
talke at large. This shall serue foꝛ an exāple. The moze pꝛecious
a thyng is, the moze diligently should it be kept, and better hede ta-
ken to it. Wherefoze time (considering nothing is moze pꝛecious)
should warely be vsed & good care taken, that no time be lost, with-
out some pꝛofite gotten. Foꝛ if thei are to be punished, that spend
their money, and waik their landes: what folwe is it, not to thynke
theim woꝛthie much moze blame, that spend their tyme (whiche is
the chiftest treasure that God geueth) either idely, oꝛ els vngodly?
Foꝛ what other thyng doeth man lose, when he loseth his tyme,
but his life? And what can be moze deare to man, then his life? If
wee lose a little money, oꝛ a ryng of golde with a stone in it, wee
compt that great losse. And I pray you, whē we lose a whole day,
whiche is a good pꝛortion of a mans life, shall we not compt that a
losse, considering though our money bee gone, wee maie recouer
the same again, but tyme lost can neuer be called backe again. A
gain, when we lose our money, some body getteth good by it, but
the losse of tyme turneth to no mans auaille. Ther is no man that
loseth in any other t̄hing, but some body gaineth by it sauing one
lye in the losse of tyme. yea, it hath saued the lyfe of some, to lose
all that thei hadde. Foꝛ riches be the occasion sometimes of much
mischiefe in this lyfe, so that it were better sometimes wastefully
to spende, then warely to kepe: by the losse of tyme, noe man hath
pꝛofited hym selfe any t̄hing at all. Besides this, the better & moze
pꝛecious a thyng is, the moze shame to spende it sondly. Though
menne kepe their goods neuer so close, and locke theim by neuer
so faste, yet often tymes, either by some mischance of fyre oꝛ o-
ther thyng thei are lost: oꝛ els, desperats Dickes boꝛrowes now
and

and then against the owners will, all that ever he hath. And now though the owner be vnderdoen, yet is he not the lesse dishonest, & considering howe little standeth not in wealth, nor brapes of money: but the losse of tyme, being it happeneth through our owne folie: not onely doeth it make vs wretched, but also causeth men to thinke, that we are past all grace. A wonderfull kinde of insanie, wher the whole blame shall rest vpon none other mannes necke, but vpon his onely, that suffereth all the harme. With money a man may buy land, but none can get honestie of that price: and yet with well bying of tyme, a man not onely might get hym muche worship, but also might purchase hymself a name for ever. yea, in a small time a man might get great fame, & line in muche estimaciō. By losing of money, we lose little els, but losing of tyme, we lose al the goodnes & gifts of God, whiche by laboz might be had. Thus similitudes might be enlarged, by heaping good sentences, wher one thyng is compared with an other, & conclusion made therevpon. Among the learned men of the church, no one vsed this figure, more then Chrysostome, whose writings, the rather seme more pleasant and sweete. For similitudes are not vsed to amplifie a matter, but also to beautifie the same, to delight the hearers, to make the matter plaine, and to shewe a certain maiestie, with the report of suche resembling thynges, but because I haue spoken of similitudes heretofore, in the booke of Logike, I will surcease to talke any further of this matter.

And now shall follow an Example.

HE that minded to perswade, must nedes be wel stored with Examples. And therefore, muche are they to be commended, whiche searche Chronicles of all ages, & compare the state of our elders, with this present tyme. The histories of Gods booke, to the Christian is infallible, and therefore, the repository of suche good thynges, as are therein contained, more the faithfull to all bright doing, & amendement of their life. The Ethnickes and heathen, the hearers being wel applied to the purpose. For when it shalbe reported that they, which had no knowlege of God, liued in a brutishly loue, one towarde an other, defiled adounerie, banished perjuries, hanged the vnchastfull, kept the idle without meat, till

Exemplum.

thei labored for their liuing: suffered none extorcion, excepted by
bers, from bearing rule in the cōmon weale: the christians must
needs be assured of their euill beuailoz, & studie muche to passe
those, whiche are in calling muche vnder the, and not suffer that
the ignorant & paganes life, shall counteruaile the taught chris-
tians of God, and passe the christians so muche in good liuing, as
the christians passe the in good leaueing. Many examples, can
mende muche the matter, I call the vntegall, when the weaker is
brought in against the stronger, as if childen be faithfull, muche
more ought men to be faithfull. If women be chaste, & bridelde:
men should muche more be cleane, & without fault. If an vnlearn-
ed man wil do no wyse, a learned man & a preacher, must muche
more be wyse, & true without blame. If an householder wil deale
falsly with his seruantes: a king must muche the rather, deale in-
falsly with his subiectes. Craples gathered out of histories, & used in
this sort, help muche towards perswasion. yea, byrte beastes in-
flict great occasion of right goddly matter, considering many of the
haue shewed vnto vs, the patterns & images of diuers vertues.

Doues,
Cranes,

Doues seying an haue, gather all together, teaching vs none
other thing, but in aduersite, to sticke one to another. Cranes in
the night haue their watche, warning vs neuer to be carelesse, for
if their watche faile them, thei all neuer leaue, till thei haue kil-
led that one Crane, teaching vs that no traitours are worthy to
liue vpon earth. The watch for his safeguard, & because he would
not sleepe: holdeth a stone in his foote, the whiche falleth from him,
when he beginneth to wane beaue, & so kepeth hymself still wa-
king. Whereby we may learne, that all men in their vocacion,
should be right ware & watchfull. The Henne cloketh her Chick-
ens, sedeth them, and kepeth them from the hite. Women must
cloke their children, bying them by well, & kepe them from euill
happe. Now I might in speaking of some odious vice, largely set
out some example, belonging to the same, and compare it with o-
ther, by heaping of Chronicles, and matching of thynges toge-
ther. The vntankful in this age (where of there is no small num-
ber) can not haue enough saied against them. And therefore I am
minded to saie some what against them, to the better abhorring of
all

Unthank-
fulnes, how
euill it is.

all such vnkinde dealing. For he that is vnthankfull, and so
 hartie loue, the worst cankarde hatred: wanteth all other vertues,
 that are required to be in man. The chief perfection, and the ab-
 solute fulfilling of the lawe, standeth in the loue, to which man o-
 weth first to God, and next to his neighbor. Let a man haue faith
 that he maie be able to translate mountaines (as S. Paule saith):
 yea, let him haue neuer so good qualities, or be he neuer so politike
 a man, for the safegarde of his countrie, bee he neuer so wise, so
 ware, & so watchfull: yet if he want loue, he is nothing els but as
 a sounding brass, or a tinkling cymball. Now, he that is churlishe
 and vnthankfull, must needs want loue, & therfore wanteth he all
 other goodnesse. The Persians therfore, seing the greatnesse of
 this offence, and that where it rested, all vices for ever were bu-
 nished: prouided by a lawe, that such should suffer death as Fo-
 lons, which were founde faultie with vnthankfulnesse. And yet
 I can not see, but thei deserue rather an exquisite kinde of death
 (suche as fewe haue seen, or few haue felt) then to suffer like death
 with other, that haue not like offended with the. But now because
 this offence, is an euill moste obvious, and the principall occasion
 of all other mischiefs: I will set forth the three notable examples: the
 one of a Dragon, the seconde of a Dogge, and the thirde of a Lion
 (to which all three in thankfulness, if that bee true, which is re-
 ported of them, wonderfullly exceded) and the rather I seke to set
 theim out, that the wicked hereby maie well knowe, what thei
 themselves are, when brute beastes shall set them all to schoole.

There was a man (as Plinie writeth) which suffered by a yong
 Dragon, who seing the same beaste to waie wonderfull greate,
 feared to keepe his Dragon any longer, within his house, & there-
 fore he putte hym out, into a wilde forest. It happened afterward,
 that the same man trauielyng on his iourney, through the forest,
 was besette with Thieues. And now heing in this distresse, and
 looking for none other ende but death, made (as lothe so depart)
 a greate shout, and outcrie: straight vpon whose noyse, and at
 the knowledge of his voice, the Dragon came to hym in all the
 hast possible. Whereupon the Thieues heing greatly afrated, ran
 cleane awaie, to save them selues harmelesse. Thus, through the
 n. y. thanks.

Unthanke-
 fulnesse puni-
 shed by the
 Persians
 with death.

Thankfulness
 of a Dragon.

The arte of Rhetorike.

Thankfulness
of a Dogge.

thankfulness of a Dogge, this mannes life was saved,
The dog of the Roman Fulvius, is moze wonderfull. This Fulvius
travailing by the waile, was slaine with slanes, that late in waites
for him. His dog seying his master ded, late by hym for the space of
ij. daies. Wherupon, when the man was missing, & search made
for him: thei founde him dedde, with his dog lying by him. Some
marveilling to se the dog lie there, by his ded master, stroke hym,
and would have gyven him frō the ded cozle, & could not: some se-
ing suche kindnes in the dog, and pittying hym that he should lye
there without meate, ij. or. iij. daies befoze: cast him a pece of fleshe
wherupon the dog straite carrieth the meate to his masters mouth,
and would not eat any whitte hymself, though he had sozhozne
meate so long befoze. And last of all, when the dedde bodie should
be caste into the river (accozdyng to the maner of the Romanes)
the dogge lefte in after, and holdyng by his master, so long as he
could, did chuse rather to die with him, then to live without hym.

Thankfulness
of a Lion.

The Lion (whereof Appian the Grammarian doth speake) is
also straunge for his kindnesse, and almoste incredible. A sernant
that had run awaie frō his master, and did hide hymself for feare
in a cave, within a greate wodde, toke a thorne out of a Lids scote,
whiche then came to hym for sacco, as he laie there. Now when
he had doen, the Lion to requite his good tourne, bzought suche
meate to the cave, as he could kill in the wodde. The whiche meate
the sernant cossyng againste the Sunne (beyng in the moste hot
countrey of all Affrica) did eat from tyme to tyme. At length yet
beyng wearie of suche a lothsome life, he lefte the cave, and came
abzode, by meanes wherof, he was taken again, & beyng a slane
to his master (who had powver of life and death over hym) he was
condempned to be caste to the wilde beastes at Rome, there to be
denoured of a Lion. The poore caitife stode pittifully, in the sight
of thousandes, ever lokyng when he should be denoured. It hap-
pened at the same time, whē this felow was thus adzodge to die:
that the same Lion was taken, whose foote he healed in the wood.
Whē the Lion was put to hym, he came first very terrible towar-
des this fellowe, and immediatly knowyng what he was, stode
still, and at length sauned greatly vpon hym. The fellowe at first
beyng

being amaled, begā to take harte vnto him, after wardes, as halfe knowing him likewise, & thus thei began bothe to take acquaintaunce, thone of thother, & plaied together a good space, without al daunger, wherupon the people being amaled, muche wondered at the straungenesse of this thing. And standyng thus astoned, thei sent to knowe of the slaue, what this matter should meane. Vnto whō this pooze wretche opened the whole thing together, eue as it happened. When the people heard this, thei not onely reioysed much at the sight therof, but also thei made earnest request to his master for his life. His master maruelling asmuche as any of thē, at suche an vntwont kindenesse: gaue hym not onely his life, but also his fredome. And now to the ende he might haue somewhat wherupon to liue, the people gaue him a fee for terme of his life. The selotue by and by, got hym a lime and a coler, and caried the Lion by and downe the citie in suche sozte, as huntsmen cary a greihounde, or a spaniell, the people still wonderyng, and sayyng euer as he came by: behold a man, that hath cured a Lion, behold a Lion, that hath saued a manne. The whiche example, the moze strange it is, the moze ashamed make thei be, that are vnnatural and make learne kindnes of a byute beast. For suche men being overcome with kindnes by beastes, are woyle then beastes, & moze mete rather to be tormented with deuils, then to liue with men.

¶ Of enlargyng examples by copie.



And now because examples enriched by copie, help muche for amplification: I will giue a task, both these and suche like histories make be increased. And for the better handling of thē, nedesfull it is to marke well the circumstances: that beyng well obserued, & compared together on bothe partes, thei make the rather be enlarged. As thus. That whiche byute beastes haue doen, halt thou beyng a man, seme not to haue doen? Thei shewed themselues naturall, and wilt thou appere vnnatural? Hate, thei overcame nature, and wilt thou be overcome of them? Thei became of beastes in body, men in nature, and wilt thou become of a mā in body, a beast in nature? Thei being without reason, declared the ppropertie of reasonable creatures, and wilt thou beyng a man indued with reason, appere in thy doynges alsoge.

Example enlarged.

n. ly. ther

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ther vnreasonable: Shall dogges be thankfull: and wienne, yea,
 chysen men wat suche a vertue: Shall toymes thew suche kind-
 nes: and men appere gracelesse: It had ben no matter, if thei had
 ben vnthankfull: but man can neuer escape blame, seying God
 hath commaunded, & nature hath grafted this in all men: that thei
 should doe to other, as thei would be doen vnto. Again, thei for
 meate onely theiued theselues to kinde: and shal man for so many
 benefites receiued, & for suche goodnesse shewd, requite for good
 will, euill dedes: for hartie lone, dedly hatred: for vertue, vice, & for
 life giuen to hym, yelde death to other: Nature hath parted man
 and beaste: and shall man in nature be no man: Shamed be that
 lewche, that goeth against nature, that onely hath the shape of a
 man, & in nature is worse then a beast. yea, worsty are all suche,
 rather to be toyne with deuilles, then to liue with men. Thus an
 exaple might mosse copiously be augmented, but thus muche for
 this time is sufficient. The sayng of Poetes, & al their fables, are
 not to be forgotten, for by thrm we maie talke at large, and win
 men by perswasion, if we declare before hand, that these tales wer
 not feined of suche wisemen without cause, neither yet continued
 untill this time, and kept in memoarie without good consideraciō
 and ther by declare the true meanyng of all suche wytyng. For
 vndoubtedly, there is no one tale among all the Poetes, but vnder
 the same is cōprehended some thyng that pertaineth, either to
 the amenderment of maners, to the knowledge of truth, to the set-
 tyng forth of natures worke, or els to the vnderstanding of some
 notable thing doen. For what other is the painful traualle of V-
 lisses, described so largely by Homere, but a lively picture of mā
 miserie in this life. And as Plutarche saith: and likewise Basilius
 Magnus: in the Iliades are described strength, and ballauntnes of
 the bodie: In Odissea is set forth, a lively paterne of the wynde.
 The Poetes are wisemen, & wisshed in harte the redress of thinges,
 the whiche when for feare, thei durst not openly rebuke, thei
 did in colours paint them out, and tolde men by shadoles, what
 thei should doe for good sothe, or els because the wicked were vn-
 worsty to heare the truth, thei spake so, that none might vnder-
 stande, but those vnto whom thei please to bitter their meanyng,
 and

Poeticall
 narracions
 profitable.

Poetes vn-
 der colours,
 shewe muche
 wisdome.

and knete them to be men of honest conversation.

We read of Danae the faire damosell, whom Iupiter tempted
full oft, and could neuer haue his pleasure, till at length he made
it rain gold, and so as she sat in her chimney, a greate deale fell v-
pō her lap; the which she toke gladly, & kepte it there, within the
whiche gold, Iupiter himself was cōprehended, whereby is none
other thing els signified, but that women haue been, or will be o-
uercome with money. Likewise Iupiter fantasie the faire maide
Isis, could not haue his will, till he tourned himself into a faire
white bull, which signified that beautie male ouercome the best.

Danae.

Isis.

If a man could speake againste cometeons cattures, can he bet-
ter shewe what they are, then by setting forth the straunge plage
of Tantalus, who is reposed to bee in helle, hauing water com-
ming still to his chinne, and yet neuer able to drinke: and an ap-
ple hangyng before his mouth, and yet neuer able to eate.

Tantalus.

Icarus would needs haue winges, and his contrary to nature,
whereby when he had set them together with waxe, and toy-
ned to his side, and mounted vp into the ayre. But so sone as the
sunne had somewhat heated hym, and his waxe began to melt,
he fell downe into a greate riuer, and was drownded out of hande,
the whiche water was ever after called by his name. Now what
other thing doeth this tale shewe vs, but that euery man should
not meddle with thynges, aboue his compasse.

Icarus.

Midas desired, that whatsoener he touched, the same might bee
golde. whereupon when Iupiter had graunted hym his haune:
his meate, drinke, and all other thynges turned into golde, and
he choked with his owne desire, as all cometeons men lightly shal
be, that can neuer be content when they haue enough.

Midas.

What other thyng are the wonderfull labors of Hercules, but
that reason should withstande affectio, & the spirit for ever should
fight, against the flesh. We christians had like fables heretofore,
of toyle fellows, the Images wherof were set (by in Gods name)
euen in our churches. But is any man so mad to thinke, that euer
there was such a one as St. Christopher was painted vnto vs. Pa-
rie God forbid. Assuredly, when he liued vpon earth, there were
other houses builded for hym, then wee haue at this tyme, and I

Hercules las-
bours, what
they signified.

Saint Chri-
stopher, what
he signified.

n. lxxx.


thinke

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thinke Callers were muche troubled, to take measure of hym for making his garments. He might be of kinne to Garganteo if he were as bigge as he is set forth in Antwarpt. But this was the meaning of our elders (& the name self doeth signifie none other) that every man should beare Christ vpon his backe, that is to saie, he should loue his brother, as Christ loued vs, and gaue his bodie for vs; he should trauaile through hunger, cold, sorrowe, sickness, death, and all daungers, with all sufferance that might be. And whither should he trauaill. To the everlastyng God. But how. In darknes. So sorrowe, by the light of his woode. And therefore S. Chyrisofer being in the sea, and not well able to get out (that is to saie) being almoste drowned in sinne, and not knowing, which waie best to escape) an Hermite appered vnto him with a laterne and a light therein, the which doeth signifie none other thyng to the Christian, but the true woode of God, which lighteneth the hartes of men, and giveth vnderstanding to the ponglynges (as the Prophet doeth saie.) Again, S. George he is set on horsebacke, and killeth a Dragon with his spere, which Dragon would haue deuoured a virgine, wherby is none other thyng meant, but that a king and every man, vnto whom the execution of iustice is committed, should defende the innocent, against the vngodlis attempts of the wicked, and rather kill suche deuilles by marciall law, then suffer the innocents to take any wrong. But who gaue our clergie any suche authorite, that those monsters should be in churches, as late mennes bookes. God forbid by expresse worde, to make any grauen Image, & shall we be so bold, to breake Gods will for a good intent: and call these Idols late mennes bookes. I could talke largely of examples, and heape a number here together, as well of Christiane authors, as of other here at home: but for feare I should be tedious, these for this tyme shall suffice.

Of Fables.

Apologie.

 We feined fables, suche as are attributed vnto bryte beastes, would not be forgotten at any hande. For not onely thei deliue the rude & ignorant, but also thei help muche for perswasion. And because suche as speake in open audierce, haue neuer mo fooles to heare the, then wisemen to giue iudgemente:

I would thinke it not amisse, to speake muche, according to the nature and phantise of the ignozant, that the rather they might be wonne through fables, to learne more weightie and graue matters, for al men can not heare sage causes, & auncient collacions but will like earnest matters the rather, if some thing bee spoken there emög, agreeing to their natures. The multitude (as Horace doth saie) is a beast, or rather a monster that hath many beddes, & therfore like vnto the diuersitie of natures, varietie of inuencion must alwaies be vsed. Talkie altogether of moste graue matters or depely searche out the ground of thynges, or vse the quiddities of Duncie, to set forth Gods misteries: & you shal se this ignozant (I warrant you) either fall a slepe, or els bid you farewell. The multitude must nedes be made mery: and the more so the your talke is, the more wise will they compt it to be. And yet it is no wisenes, but rather wisdom to win me, by telling of fables, to heare of Gods goodnes. Andoubtedly, fables well set forth, haue doen muche good at diuers times, and in diuers common weales. The Romaine Menenius Agrippa, alledgyng vpo a tyme, a fable of the conflict, made betwixte the partes of a mannes body, and his belie: quieted a maruellous stirre that was like to insue, & pacified the vproze of sedicious rebelles, which els thought, for euer to destroye their countrie. Themistocles perswaded the Athenians, not to chaunge their officers, by reherling the fable of a scabbed fore. For (as he) whē many flies stode feeding vpon his rawe fleshe, and had well fed themselves, he was contented at an others perswasion, to haue them slapt a waie: wher vpon there insued suche hungrie flies afterwardes, that the soyle fore being al alone, was eaten vp almoste to the harde bone, and therfore cursed the tyme, that euer he agreed to any suche euill counsaill. In like maner (as Themistocles) if you will chaunge officers, the hungrie flies will eate you vp, one after an other: wher as now you liue, being but onely bitten, and like to haue no farther harme, but rather muche wealth and quietnesse hereafter, because they are filled, and haue enough, that heretofore sucked so muche of your blood. Now like wise, as I gaue a lesson how to enlarge an exāple, so maie fables also in like sort be set out, and augmented at large by amplifica-

Fables, howe
needfull they
are to teache
this ignozant.

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cion. Thus muche for the vse of fables. Againe, sometymes feined
 Narracions, and wittie inuented matters (as though they were
 true in dede) helpe well to sett forward a cause, & haue greate grace
 in theim, being aptly vsed and well inuented. Lucian passeth in
 this point: and Sir Thomas More for his Eutopia, can soner be re-
 membred of me, then woorthely praised of any, according to the excel-
 lencie of his inuencion in that behalfe, doeth moche iustly require.

¶ Digestion.

Digestio.



Digestio, is an orderly placing of thinges, parting euery
 matter severally. Tullie hath an example hereof in
 his oracion, whiche he made for Sextus Roscius Ama-
 rinus. There are three thinges (quod Tullie) which hinder
 Sextus Roscius at this time: the accusation of his aduersaries, the
 boldnesse of the and the power that they beare. Eruscus his accuser
 hath taken vpon hym, to forge false matter, the Roscians himselfe
 haue boldly aduentured, & will face out their doynge: and Chris-
 togonus here, that moche can doe, will presse vs with his power.

¶ Whisht, or a warning to speake no more.

Rescencia.



Whisht, is when we bid them hold their peace, that haue
 least cause to speake, & can doe little good with their tal-
 kyng. Diogenes being vpon the sea, among a number of
 naughtye paches, in a greate stoyne of weather, when diuers of
 these wicked fellows, cried out for feare of drowning, some with
 feined prayer to Iupiter, some to Neptune, and euery one as they
 beste phantasted the Goddes aboue; whistht (quod Diogenes) for by
 Goddes mother, if God hymself knowe you to be deere, you shoulde
 like to bee drowned euery mothers sonne of you. Meaning that
 they were so naughtye, and so feignedly made their prayer to false
 Goddes, without minde to amende their naughtye life, that the
 liuyng God would not leaue them unpunished, though they cried
 neuer so false. We vse this figure likewise, when in speaking of
 any man: we saye, whistht, the world is at hande, when the same
 man cometh in the meane season, of whom we spake before.

¶ Contrarietie.

Contentio.



Contrarietie, is when our talke standeth by contrary wordes,
 or sentences together. As thus. Wee might dispraise
 some one man, he is of a straunge nature as euery I sawe,
 for

for to his frende he is churliche, to his foe he is gentle & gentle bynt
faire woordes, and you offende him: cheeke him sharply, and you
winne hym. Lette hym haue his will, and he will die in thy face:
kepe hym short, and you shall haue hym at commandement.

¶ Of the use of speache.

Firmesse of speache, is when we speake boldly, & without feare
euen to the proudest of theim, whatsoeuer we please, or haue
lik to speake. Diogenes herein did excell, & feared no man, when
he saue iust cause to saie his minde. This woold he wanteth suche
as he was, and hath ouer many suche, as neuer honest man was,
that is to saie, flatterers, flatters, & sothers of mennes saynges.

¶ Of stomache grief.

Stomache grief, is when we wil take the matter as hot as
a tolle. We neede no examples for this matter, hot men
haue to many, of whom thei maie be bold, and spare not
that find themselves a cold. Somtimes we intreate earnestly, and
make meanes by prayer to win fauor. Somtimes we seche fauor
by speaking well of the cōpanie present. As. Througħ your help
my lordes, this great worke hath been doon. Somtimes we speake
to hurte our aduersaries, by setting forth the their euill behauior.
Somtimes we excuse a fault, & accuse the reporters. Somtimes
we wishe vnto God, for redress of euill. Somtimes we curse the
extreme wickednesse of some past good rulers. In all whiche I
thinke yettber exāples neede, nor yet any rebursal had been great-
ly necessarie, considering all these come without any greates lear-
ning, sayng that for apt bestowing, iudgement is right needeful.

¶ Of figures and sentences, called Schemes.

When any sentence, vpon the placing or setting of woordes,
is said to bee a figure, the same is alwaies called a
Scheme, the whiche woordes being altered, or displaced,
the figure straight dooeth lose his name, and is called no moze a
Scheme. Of this sort there is diuers, suche as hereafter foloweth.

¶ Of Doublettes.

Doublettes, is when we rehearse one and the same woorde
twise together. As wyetche, wyetche, that I am. Tullie a-
gainst Catiline, enuieyng loze againste his traiterous at-
temptes, saileth after a longe rehearsed matter, and yet notwithstanding

Libra vna.

Iracundia.

Deprecatio.

Conciliatio.

Lesio.

Purgatio.

Optatio.

Execratio.

*Geminatio
verborum.*

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standing all this notorious wickednesse: the man lieth still, lieth: pale as pale, he cometh into the counsaile house, whiche is moze. An other: Darrest thou shew the face, thou impetued thief, thou thief, I saie to thine owne father, darrest thou looke abroad: Thus the oft repeating of one woꝛde, doeth muche stirre the hearer, and makes the woꝛde seme greater, as though a swoꝛde were oft digged and thrust into the place of the bodie.

¶ Altering part of a woꝛde.

*Passim in-
mutationem
verborum.*

Altering part of a woꝛde, is when we take a letter of a syllable from one woꝛde, els adde a letter, or syllable to a woꝛde. As thus. William Shomer seying muche a doe for accomptes makynge, and that the kynges maiestie, of moske woꝛde, the memoꝛie, Henry the eight, wanted money, suche as was due vnto hym: and please your grace (as ye) you haue so many frauditours, so many Counsellors, and so many Receiuers to gette by your money, that they get all to them selues. Whether he saide true, or no, lette God iudge that, it was vnhappely spoken of a foole, and I thinke he had some Schoolemaster: he should haue saide Auditors, Barneighours, and Receiuers.

¶ Repetition.

*Repetitio a
prima.*

Repetition, is when we begin diuers sentences, one after another, with one and the same woꝛde. As thus: When thou shalt appere at the terrible daie of iudgement, before the high maiestie of God, where is then thy riches. Where is thā thy deintie face. Where is then thy greates bande of men. Where are then thy faire houses. Where are then all thy lādes, pastures, parkes & foxekes: I might saie thus of our souerain lord the kynges maiestie, & now is: king Edward hath ouerthrowen idolatrie king Edward hath banished supersticiō: kyng Edward by Gods help, hath brought vs to the true knowledge of our creatiō: kyng Edward hath quieted our consciences, & laboured that al his people should seeke health, by the death and passion of Christ alone.

¶ Conuersion.

*Conuersio
eiusdem in
extremum.*

Conuersion, is an oft repeating of the last woꝛde, and is contrary to that, whiche went before. When in the deapynge is not bled: wealth goeth awaie, frendship goeth awaie, truthe goeth awaie, all goodnesse (to speake at a woꝛde)

foorth) goeth a waste. Where affections beare rule, there reason is subdued, honesty is subdued, good will is subdued, and all thynges els that withstande euill, for euer are subdued.

¶ Comprehension.



Comprehension, is whē bothe the aboue rehearsed figures, are in one kinde of speaking vsed, so that bothe one firste woꝛde, must oft be rehearsed, & likewise all one last woꝛd.

Conuersio in eadem.

What winneth the hartes of men? Liberalitie. What causeth men to aduēture their liues, and die willingly in defence of their masters? Liberalitie. What continueth the estate of a king? Liberalitie. What becometh a woman best, & first of all? Silence. What second? Silence. What third? Silence. What fourth? Silence. Yea if a man should aske me, till I come to daie, I would still crie silence, silence: without the which, no woman hath any good gift, but hauing the same, no doubt she must haue many other notable giftes, as the which of necessitie, doe euer folowe suche a vertue.

Silence becommeth a woman.

¶ Progression.



Progression, standeth vpon contrary sentences, which answer one an other. If we would rebuke a naughtie boie, we might with commending a good boie, say thus. What a boie art thou, in comparison of this felow here. Thou sleepest: he waikes: thou playest: he studieth: thou art euer abroade: he is euer at home: thou neuer waitest: he still doeth his attendaunce: thou carest for no body: he doth his dutie to all men: thou doest what thou canst to hurt al, and please none: he doth what he can, to hurt none, & please al.

Progressio.

¶ Like ending, and like falling.



When the sentences are said to ende like, when those woꝛdes doe ende in like syllables, which do lacke cases. Thou liuest wickedly, thou speakest naughtily. The rebell of foxthfolke (for a moste worthy man, that made an inuētiue against them) through flauerie, sheweth nobilitie: in deede miserably, in fashion cruelly, in cause deuillishly. Sentences also are said to fall like, when diuers woꝛdes in one sentence, ende in like cases, and that in rime. By greates traualle, is got muche analle, by earnest affection, men learne discrecion. These twoo kindes of Croznacion, are then moste delitefull, when contrary thinges are repeated

Similiter desinens, similiter cadens.

The arte of Rhetorike.

repeated together: when that ones againe is vttered, whiche be
foze was spoken: when sentences are toirned, and letters are al-
tered. Of the first, this maie be an example: where learning is la-
ued, there labour is esteemed: but where sloth is thought solace,
there rodenesse taketh place. A kyng is honoured, that is a kyng
in deede, will you dzinke or you go, or will you go or you dzinke.
There is a difference betwixt an hozimilne, and a milnehoze. He
is a meter man to dzine the cart, then to serue in the court. Tho-
roue labour cometh honoz, though idle sluyng, followeth ban-
gng. Doers in this our tyme, delite muche in this kinde of wyl-
tyng, whiche being measurably vsed, delisteth muche the hearers,
otherwise it offendeth, and wearieeth mennes eares with facitoe.

Augustine.

S. Augustine had a goodlie gift in this behalfe, and yet some thin-
kes he sogot measure, and vsed ouer muche this kinde of figure.
Notwithstandyng, the people wer suche where he liued, that thei
toke muche delite in rymed sentences, and in ozacions made bal-
lade wise. Yea, thei were so nice and so welwarde to please, that
except the preacher from time to time, could rime out his sermō,

Tacitus.

thei would not long abide the hearyng. Tacitus also sheweth that
in his time, the Iudges and Seriauntes at the lawe, wer dyuyn
to vse this kinde of phrase, bothe in their wrytyng, & also in their
speakyng. Yea, greate lordes would thinke them selues contem-
pned, if learned men (when thei speake before them) sought not to

**Rymed senten-
ces vsed with
out measure.**

speake in this sort. So that so; the slowyng stile, and full sentence
crepte in. Spinsterelles elocution, talkyng matters altogether in
rime, and so; weightines & grauitie of wordes, succeeded nothyng
els, but wantonnesse of Inuencion. Tullie was forsaken, with
Liuius, Celsus, and others: and Apuleius, Ansonius, with suche Spin-
sterell makers, were altogether folowed. And I thinke the popes
heretofore (seing the peoples folie to be suche) made all our hym-
nes and Anthemes in rime, that with the singing of mē, playng
of Orgaines, ringng of belles, and rymng of hymnes and se-
quences, the poore ignoraunte might thinke the harmonie to bee
heauenly, and verely helens, that the Angelles of God, made not
a better noyse in heauen. I speake thus muche of these twoo fi-
gures, not that I thinke folie to vse them (so; thei are pleasaunte
and

**Rymes made
to mocke the
simple.**

And praise worthy) but my talke is to this ende, that thei should neither onely, nor chiefly bee blessed, as I knowe some in this our tyme, dooe ouermuche vse theim in their toynges. And ouermuche (as all men knowe) was neuer good yet. Yea, a man maie haue ouermuche of his mothers blessing, if he will neuer leane blessing. Therefore, a measure is best, yea, enen in the best thinges. And thus farre for these thre figures.

E Gall members are suche, when the one halfe of the sentence, answereth to thother, with iust proportion of nōber, not that the sillables of necessity, should be of iust nōber, but that the eare might iudge the to be so egal, & there maie appere small difference. As thus. A without mercie, is extreme power, yet me through folle, deserue such iustice. A learning is dangerous, if an euil man haue it. The more noble a man is, the more gentle he should be. Iocrates passeth in this behalfe, who is thought to write altogether in nōber, keeping iust proportion, in framing of his sentence.

*Paria paribus
relata.*

¶ Like among themselves.

Sentences are called like, when contraries are set together, and the first taketh as much as the other following, and the other following, taketh as much as the first, as that did, whiche went before. As thus. Lust hath overcome shamefastnesse, simpudencie hath overcome feare, and madnesse hath overcome reason. Or els sentences are said, to be like among theim selues, when euery parte, of one sentence is egal, and of like weight one with an other. As thus. It is knowne, tried, proved, euident, open, & assured that I did such a deede. An other. Suche riote, Weyng, Cardyng, pichyng, sleahyng, Ruffins, queanes and harlottes, must nedes byng hym to naught.

Simili inter se.

Apposition, is when the repairst the worde that goeth next before, and byng an other worde there upon, that increaseth the matter, as though one should goe vp a paire of staires, and not leaue till he come at the topp. Or thus. Gradation, is when a sentence is dissiuered by degrees, so that the worde, whiche endeth the sentence goyng before, doeth begin the next. Labour getteth learning, learning getteth fame, fame getteth honoz,

Gradatio.

The arte of Rhetorike.

honor, honor getteth blisse for ever. An other. Of floure cometh pleasure, of pleasure cometh spending, of spending cometh torying, of torying cometh lacke, of lacke cometh theste, of theste cometh hanging, and there an ende for this woylde.

¶ Regression.

Regressio.



What is called regression, when we repeate a woide oftentimes, that hath been spoken, and rehearsed before, whether the same be in the beginning, in the middell, or in the latter ende of a sentence. In the beginning, thus. Thou art ordered to rule other, and not other to rule thee. In the middell, thus. He that hath money, hath not given it, & he that hath given money, hath not his money still: but he that hath given thanks, hath thanks still, & he that hath them still, hath given the notwithstanding. In the latter ende, thus. Man muste not live to eate, but eate to live. Man is not made for the Sabbath, but the Sabbath is made for mā. If mā do any filthy thing, & take pleasure therein: the pleasure goeth a waie, but the shame tarieth still. If man doe any good thing with pain, the paines go a waie, but the benefit abideth still.

¶ Woordes loose.

Dissolutum.



Woordes loose are suche, whiche as are uttered without any addition of consutations, suche as kinde woordes and sentences together. As thus. Obey the kyng, feare his lawes, kepe thy vocation, doe right, seke rest, like well a little, vse all men, as thou wouldest they should vse thee.

¶ Out crying.

Exclamatio.



Out crying, is when with voice, we make an exclamation. O loze, O God, O woylde, O lifte, O manners of men, O death, where is thy king? O hell, where is thy biozie? O it isying of one woorde in diuers places.

Can he haue any mannes harte in hym, or deserveth he the name of a man, that cruelly killeth a poore innocent man, who neuer thought hym harme.

¶ A cause giuen to a sentence uttered.



Fears not myne aduersarie, because I am not gillie. I mistrust not the Iudges, because they are iuste, the queste will not cast me, the matter is so plaine.

¶ A cause giuen to thynges contrary.

Better

Etter it were to rule, than to serue: For he that ruleth, liueth: because he is free. But he y^e serueth, cannot be saied to liue. For where bondage is, there is no life properly.

Diffraunce.

Take your pleasure for a tyme, and do what you list, a time will come when accompte shalbe made. When thinges cannot be, that we would haue, we should wil that, which we can haue. Patience is a remedy for enery disease.

Permissio.

A doubting.

Shall I call hym foole, or shall I call hym verlet, or bothe? Another. What made hym to commit suche a robberie? Lacke of money, or lacke of witte, or lacke of honestie? I doubt whether to call hym a foolish knaue, or a knauish foole. When much matter was here in England, for calling the Pope, supreme hed of the church (as a Spaniarde, that whilome was of the Popes court in Rome: you doubt muche here in Englande, whether the Pope be hed of the church or no, and greate variaunce there is amoniges you, at the which folly of yours I do muche marvel, for we doubt much at Rome, whether he be a member of the church at all, or no.

Dubitatio.

*A Spaniard
doubts.*

Rekenyng.

Rekenyng, is when many thinges are numbred together. There is no create, no house, no man, no childe, no shop, no lodgyng in all this towne, but he hath bern in it. There is no stone, no Diamond, no Saphir, no Rubie, no Christall, no Turcasse, no Emorode, but he knoweth them perfectly. By this figure we may enlarge that, by redering of the partes, which was spoken generally, and in fewe wordes. This may be an example. Suche a gentle man beyng an vniuersity, hath spent all that euer he had. Thus the sentence may be amplified, if we shew particularly what he had, & tel generally how he spent it. Like what inheritance came to him (whiche was no small thyng) by the death of his owne kintie, and his wifes kinsfolke. What dowrye soeuer he had by marriage of his wiffe, whiche by report was a very greate thyng: What soeuer he got by exercuto^rship: What soeuer the kinges Poiesite gaue him: What booties soeuer he gotte in warrefare, looke what money he

Diminutio.

*Sentence
amplified by
generall reher
sing of thin
ges.*

o.i.

had,

The arte of Rhetorike.

hadde, what plate, what apparell, what householde stuffe, what lande and Lordshippes, what sheepe, goodes, pates, and pewees, yea, whatsoeuer he hadde, more able or vnmorable, bys house, and all that euer he had, he hath some spent in selue daies: so wasted it, and made suche banocks of all together, among the beauly company of filthie queenes, among abhominable barlots with banquetting from day to day, with sumptuous rare suppers, with dzynkyng in the nyghte, with dainties and delicates, and all suche stonete delictes, with Dicing, Cardyng, and al maner of gaming, that he hath now lef neither crosse nor crucifixe, no not a dookyn in all the world, to blesse hym selfe with all. Thus these wordes (he hath spent al his goods in riot) are dilated and set forth at large, by rehearsing generally euery thing one after an other.

¶ Reasonyng a matter with our selues.

Disputatio.

When we reason the matter with our selues, when we aske questions of our selves, and answere therunto. As thus. How came this good felowe by all that he hath? Did hya father leane hym any land? Got a foot. Did his frendes geue hym any thyng? Got a grote. Hath he serued in any vocation, to heape vp so muche wealth? None hath liued more spaci. Doeth he not leane to some noble man? Yea, but he neuer receiued more than .iiij. marke wages. How then cometh he by al that euer he hath, liuyng without labour, hauyng no frendes to helpe him, hauyng so little to take vnto by all outward apparance. and spendyng so liberally, and stowyng no man a grote in all the world: assuredly, it ca not be other wise, but y he cometh naughtly by moke of that, which he hath. In other. Being thou art so basely born, so poore in state, so finally leanned, so hard fauoured, and hast no wit at all, what meanest thou to vaunte thy selfe so muche, and to make suche bragges as thou doest. What doeth make thee to make so pryde? Thy stocke wherof thou diddest come? Wh by map, they are herie base folke. Whine stuns wealth? Whise, thou art as poore as Job. Thy learmyng? Parie thou neuer camest yet to where any learmyng did grow. Thy beantie? Note in good sothe, a woyle fauoured manne can there none be vpon earth againe. Thy witte? Goue God he knoweth, it is as blounte as may be.

What

but other thyng then, is all this thy bragging, but plaine
madnesse.

Resemblyng of thynges.

Resemblyng of thynges, is a comparayng, or likenyng of
lookes, with lookes: shape, with shape, and one thyng with
an other. As when I se one in a greate heate, and herse-
ly set upon his enemye, I might saye, he lokes like a tyger
like a wyld dogge. Or thus. He lokes like a Tyger, a mā woulde thinke
he woulde eatte one, his countenance is angrie. He speakes not, but
he barkes like a dogge: he whettes his teth like a Boar: he beates
the ground with his foote, like a greate horse: he is as raumpyng
as a Lion. By this figure called in Latine Imago, that is to saye
an Image, we might compare one man with an other, as Salust
compareth Cæsar and Cato together, or we might heape many
men together, and proue by large rebreathall, any thyng that was
to be proved, the whiche of the Logicians is called induction.

Resemblyng to our selfe.

We are faine to answer our selfe, when wee se me to tell
our selfe, what we will do. Phedria in Terence being much
troubled and out of quiet, because he was not receiued of
his woman, but thrust out of doore, when he was in the willing
to see her, made he thought he woulde not come to her afterwarde,
nor yet se her at all, when she did moste gently sende for hym. And
therefore being in his anger, thus he saith: Well, what shall I doe?
shall I not go, not euen now when she sendes for me, or her sister
accorde? Or shall I be of such a nature, that I can not abide the
despightfullnesse of harlots? He hath thrust me out, she calles me
again: what I go to her, shall I will not, though she entreats me
never so faire.

Resemblyng.

Where is of two sortes, the one is, when the speaker
is preferred, and set before. As a man is set before
a woman. The second is, when the simplification,
the weightiest saynges are sette laste, and in dimin-
ishing, the same are sette foremost. As I say what looks, with what
face, with what harte dare thou doe such a deed?

Resemblyng, or circumscription.

o. y.

Circum-

Circumscriptio



Circumscriptio, is a briefe declaring of a thing. As thus. He is free, that is subject to no euill. It is a vertue to eschewe vice.

There are vnto these other colours of Rhetorike, to commend and set furthe a sentence, by change of wordes, and muche variety of speache, but I had rather offende in speaking to little, then deserue rebuke in saying to muche. For as muche as close silence may sooner be pardoned, then lumber at babling can want iust blame, and therefore thus entende.

Of Memoria



I have labored to set out the other partes of Rhetorike, in such ample wile as I thought most needfull, so it standeth me in hande, not to slacken myne endeuor, now that I am come to speake of memory.

For though man haue vnderstanding e iudgement, whiche is one part of wisdome: yet wanting a remembrance to apply thinges aptly, when time e place shall best require: he shall doe but small good with all his vnderstanding. And therefore it is said not without reason, that the surest is memory to the mynde; that life is to the body. For as then what elles must that doe that esteeme reason, and lone knowlege, but cherishe the memorye from tyme to tyme, as an especiall and soueraine preservative, against the infection of carcard obliuio. The faultheers saie, it is the first golde of banking, to hold fast. And yet I can not thinke otherwise, but that in al good learning also, it is best and most expedient, euermore to hold fast. For what small good thinge if we cannot keepe vnto, if we receiue them in at one eare, and let them out as fast againe at the other eare? A good christen man will gather his goods together, in tyme of plenty, and lade them out againe in tyme of neede: and shall not on. Therefore haue in this good matter, in the exercise of his memorye, to be as diligent as in any other vertue. I doubt not, but all menne desire to haue a good remembrance of thinges, the whiche what it is, how it is deuised, and how it may be preserued, I will shewe in ansewe wordes as I can.

2d what is memorye

.U. 2

Opera

Memory is the power retentive of the mind, to kepe those things which by mennes witte are conceived, & thus. Memory is the power of the minde, that cōstraineth thinges receined, that calleth to mynde thinges past and remueth of frelpe, thinges forgotten.

Memory
what it is.

The place of Memory.

The Physicians declare, that in the former parte of the hedde, lieth the common sence, the whiche is therfore so called, because it geneth iudgements, of all the fine outward sences, onely when thei are presentlie occupied about any thing. As when I heare a thing, or see a thing, my common sence iudgeth, that then I doe heare, or see the same. But the memory called the treasure of the minde, lieth in the hinder part, the whiche is made moste perfect by temperatnesse, and moderation of qualities in the bryain. For wher humours excede or waite, there muste needes ensue muche weaknesse of remembraunce. Children therfore being ouer moyste, and old men ouer drie, haue neuer good memories. Again, where ouer muche cold is, and extreme moysture, there is ever muche forgetfulnesse. Therfore it enaileth greatly, what bodies we haue, and of what constitution they bee compact together. For suche as be hotte and moyste, doe sone conceiue matters, but thei kepe not long. Again, thei that be colde and drie, dooe hardly conceiue, but they kepe it surely, when they once haue it. And the reason is this, heate being chief qualittie, doeth dyaue thinges vnto it (as we may see by the sonne) the whiche notwithstanding are sone after dissipated and resolued. Again, who hath seen a ymint made in water of any perthly thing. When though heate and moysture together, dyaue thinges vnto them, yet (we see plainly) thei can not long hold them. But when the bryain is cold and drie, thinges are therfore the faster holden, because it is the proprietie of cold and drynght, to thicken all thynges, & to harden theim faste together, as we see the water thzough coldeesse, is congeled, and softe thynges are frosen oftentymes; almoste as harde as a stone. So that moysture, thzough heate being chief qualittie, doeth dyaue: and drynght thzough coldeesse, whiche is chief contrary to heate, doeth harden and make thinges

Children and
olde mē haue
but euill mem-
ories.

Hot & moyste
bodies sone
conceiue.
Cold and drie
kepe thinges
sure.

s. iij.

falla

The arte of Rhetorike.

**Memorie in
the later part
of the hedde.**

fast together. But now how doe we knowe, that the memoye resteth in the latter partie of the hedde? So doubte, experience hath proued, and confirmed this to be moſte true. For, there hath been ſome, that being hurt in that parte, haue bitterly forgot their owne name, I doe remember one man, that (being hurt in that place, at the inſurrection of the Lincolne ſhire men, xv. yeres paſt, could not deuſe the making of ſome Letters, in his Croſſe row: when he toke penne and ynke, to write to his frende, whereas beſore that time, he wrote both faſt and faire, and was leached in the Latine. And therefore when he wrote, he would ſtande muſing a greates while, beſore he could call to his remembraunce, howe he ſhould make a. B. a. C. ſuche an other letter, whereupon diuerſe muche maruailed what he would haue, or what he met at the firſt tyme. For beeyng greued, and willing to aſke helpe, he could not utter his meaning, ſo lacke of remembraunce, and yet his tongue ſerued hym well otherwiſe, to utter what ſoener came in hys hedde.

¶ The deuſion of Memoye.

Memoye deuſion.



Memoye is partly natural, and partly artificiall. Natural memoye, is when without any preceptes, or leſſons, by the onely apteneſſe of nature, we heare alwaies ſuche thinges as we heare. Wherein ſome heretofoze, did muche excell, and greatly paſſe all other. As Themistocles, who had ſo good a memoye, that when one proffered to teache hym the arte of memoye, naſe by ſaint Marie (quod he) teache me rather the arte of forgetting. Declaryng thereby that his memoye was paſſing good, and that it was moze plaine for hym, to forget ſuche thynges as he would not kepe, then hard to remember ſuch thinges as he would knowe.

Themistocles.

Mithridates.

Mithridates alſo hadde ſuche an excellent memoye, that where as he was Lord & ruler ouer. xxiij. ſtraunge countries that ſpake diuers ſpeeches, one from another: he was able to talke with every one of them in their owne countrie language.

Cyrus.

Lphelwiſe Cyrus kynge of the Perſians, hauyng a greate armye of menne, knewe the names of all his ſouldiours.

Cyneas.

Cyneas Ambaſſadoure for kynge Pyrrhus called every one by his name that was in the parlamente houſe at Rome, the ſeconde day after he came thither, the number of them being ſoure times

as many as thei be, & belong vnto the parliament here in Englad.

Julius Cæsar is reported that he coulde reade, heare, and tell one what he should write, so fast as his penne could runne, and endite letters bym selfe altogether at one tyme.

Julius Cæsar.

Thus wee see that naturallie menne haue hadde wonderfull memoizies, as contrariwise there haue bene hearde of as straunge forgetfull wittes. Some hath not knowen bys right hande from bys losse. An other hath forgotte bys owne name. An other hath caried his kysse in bys mouthe: and hath runne rounde a bout the house seekinge for it. An other hath tolde a tale halfe an houre together, and immediatly after hath forgotte what he spake all that while.

Forgetfull wittes.

Cicero telleth of one Curio, that where as he woulde make a deniſion of thys partes, he woulde either forget the thirde, or make by a fourth, contrarie to his first purpose and entente.

Thys I remember beeyng a boye, that where as a preacher hadde taken vpon hym to set forth the xij. Articles of our belife, he could not in all the world finde out paste nine. So that he was faine to saie, he was assured there was twelue, whereſoener the other thye were become, and he doubted not but the hearers knewe theim better then he did, and therefore he woulde for his parte saie no more, but commit them al to God, and those nine (thought he) were enough for hym at that tyme, to sette forth and expounde for their vnderſtandynge.

Wittes thys man had the art of forgetting.

Now the best meane bothe to mende an enel memoize, and to preſerue a good, is first to kepe a diet, and eschue surtites, to ſleepe moderatly, to accompanye with women rarely, and laste of all to exercise the witte with cunnynge of manye thynges without booke, and ever to be occupied with one thinge or other. For euen as by labour the witte is whetted, so by liſternesse the witte is blunted.

Preseruation of Memoize.

But now concerning the other kinde of memoize called artificiall, I had nede to make a long discourse, considering the ſtraigenesse of the thing to the Engliſhe eare, and the hardnes of the matter, to the ignozaunte & vnlearned. But first I will ſetwee from whence it hath beginning, & vpon what occasion it was first invented be-
oly. soze

The arte of Rhetorike.

foze I adventure to declare & preceptes that belyg vnto thesame.

Simonides
first anachout
of the Arte of
remembraunce

¶ The first founder of the arte of Remembraunce.

The inuention of this Arte, is fatherde vpon Simonides, for when the same man (as the fable recordeth) had made in behalfe of a triumphant champion called Scopas, for a certain summe of money a Ballade, suche as was then wont to be made for Conquerours: he was denied a piece of his rewarde, because he made a digression in his songe (which in those daies was customeable vsed) to the praise and commendation of Castor and Pollux (who were then thought being Twinnes, and gotte by Iupiter to be Goddes,) of whom the Champion willed him to aske a portion, because he had so largely set forth their woorthie doings. Now it chanced, that where as there was made a greatesse, to the honour of thesame victorie, and Simonides had bene placed there as a gesse, he was sodainely called from the table, and tolde that there was two yong men at the doore, and bothe on hoise backe, whiche desired more earnestly to speake with hym oute of hande. But when he came out of the doores, he saw none at al, notwithstanding, he was not so sone out, and his fote on the thyrde holde, but the parlour fell downe immediatly vpon theim al that were there, and so crashed their bodies together, and in such sort, that the kinfolke of those whiche were dead, comming in, and desirous to burie theim every one, according to their callinge, not onely could they not perceiue them by their faces, but also they could not deserue theim by any other marke, of any parte in all their bodies. Then Simonides well remembryng in what place every one of theim did sitte, tolde theim what every one was, and gaue theim their kinfolkes carcases, so many as wer there. Thus the arte was firste inuented. And yet (though this bee but a fable) really might beate thus much into our heades, that if the like thing had beene doon, the like remembraunce might haue ben vsed. For who is he that seeth a dosen sit at a table, whom he knoweth very well, cannot tell, after thei are all risen, where every one of them did sit before? And therfore, be it that some mā inuented this tale: the matter serueth wel our purpose, and what neede we any moze?

¶ What thinges are requisite to get the arte of memory.

They



That wil remember many thinges, and rehearse them together out of hande : muste learne to haue places, and biggest Images in them accordinglie.

¶ A place what it is.

A place is called any roume, apt to receiue thinges.

¶ An Image what it is.

An Image is any picture or shape, to declare some certain thing thereby: And euen as in waie wee make a printe with a seale, so we haue places where liuely pictures muste be sette. The places must be greates, of smal distaunce, not one like an other, and euermore the fiste place, must be made notable aboue the rest, hauing alwaies some fenerall note from the other, as some antique, or a bande poindayng, or suche like, that the rather hauing a greates number of places, we might the better knowe wher we are, by the remembraunce of suche notable and straunge places. And thus hauing them well appointed, we must kepe them freshe: In oure memory, and neuer chaunge them, but vse them still, whatsoeuer we haue to say. But the Images we may chaunge, as the matter shal giue iust cause, vsing such as shal serue best for the knowledge of thinges. The which Images must be set forth, as though they wer stirring, yea, they must be some times made rāping, and last of all, they must be made of thinges notable, suche as maie cause earnest impression of thinges in our mynde. As a notable euill fauoured man, or a monstrous horse, suche as sainte Georges horse was wonte to be, or any suche like, helpe well for remembraunce.

Places howe they must be.

Images howe they must be.

- i. The places of Memory, are resembled vnto Ware and Paper.
- ii. Images are cypted like vnto letters or a seale.
- iii. The placing of these Images, is like vnto woordes written.
- iiii. The utteraunce and vsing of them, is like vnto reading.



And therfore, as we dooe reserve Paper, and yet chaunge our writing, putting out woordes as occasion shal serue, and setting other in their roume: so maie wee dooe for the Images inuented, chaunge our picture oft, and reserve the papers still. Some gather their places and Images out of the crosse rowe, beginning

The arte of Rhetorike.

beginnyng every letter with the name of some Beaste, and so go thorow the whole, making in every beast fyve generall places, to bere the impression of thinges shalbe made, that is to say, in the Heade, the Bealle, in the Talle, in the former part of the legges, and also in the hinder parte. So that by this meanes, there shalbe gathered, and hundereth and fiftie places.

Some again will set their places in his head or body, with whiche they speake. As to make the nose, the eyes, the forehead, the eere, the eares, & other parts, to serve for places. And for making places in any house, churche, or other rounne, this lesson is also given, that we enter our first places alwaies upon the right hand, never retournyng backe: but goyng on still, as I might saye in a circle, till we come to that place where we first begonne. But first before the images be invented, the places must be learned perfectly, and therefore one geneth counsaill that we shoulde go into some solitary place where no company is, and there make our places, walking up and downe four or five tymes, and calling still to our remembraunce what, and where the places are. And not onely to do this once or twice, but to laboꝝ in it two or thye daies at severall times, untill we shalbe able to tel our places by our fingers end.

As nowe to make this harde matter somewhat plaine, I will shew an example. My frend (whom I take ever to be an honest mā) is accused of theft, of aduoutrie, of ryot, of man slaughter, and of treason: if I would kepe these wordes in my remembraunce, and rehearse theim in order as they were spoken, I muste appointe fyny places, the which I had neede to haue so perfectly in my memory, as could be possible. As for example, I will make these in my chamber. A doze, a windowe, a presse, a bedstede, and a chimney. In the doze, I will set Casus the thefe, or some suche notable verlet. In the windowe I will place Venus. In the presse I will put Aprius that famous glutton. In the bedstede I will set Richard the third kinge of Englande, or some like notable murthurer. In the chimney I will place the black Smith, or some other notable traistoure. What if one repete these places, and these Images thise or thise together, no doubt though he haue but a meane memorye, he shall carie away the wordes rehearsed with ease. And like as he

maie

may do with the five words, so may he do with five score, if he have places freshe in his remembrance, and do but vse himself to this trade one fortnight together. Wherefore though it seeme strange and folish to the that know it not, yet the learned haue taken this way, & doubt not but maruailes may be doem, if one haue places ready made for the purpose, & haue them fresh in his remembrance. For what other thing els doe they that appoint images in certain places made for that purpose, but write (as a man would saie) vpon paper, that whiche is spoken vnto them: What maketh the olde man (that for lacke of natural heate and moisture scant knoweth his right hand fro his left) remember in the morning wher he laied his purse at night, but he beddes head whiche lightly is the appointed place for all mens purses, especially such as he waiters, & haue but little store. Shall some gentleman plate blinderfold at the chesse and can not a learned man be able to rehearse vpon a score or of strange names together? A shepherde hauing the charge & keeping of twentie score hed of beastes in a wild fenne, that belong to diuers men, will onely tell who be the owners of all suche catel, but also he will shewe a man twise a weeke wher any one is feeding, and if he want one among the whole, he will tel immediately what it is, & whome it is that is wanting. When sonde are they that counte the Art of Memory so harde, saying they will neither proue the hardnes of it, nor yet blashe at the matter, when they see poore shepherdes go so farre beyonde them. How many thinges doeth Memory containe maruelous to behold, and much more would, if we were not altogether slouthfull, & as carelesse to kepe, as we are to get good thinges I meane, not goods of this world. Every Artificer hath through exercise and labour, an artificiall memory, saving the learned man onely, who hath mooste neede of it aboue all other. When we come to a place wher we haue not been many a daye before, we remember not onely the place it selfe, but by the place, we call to remembrance many thinges done ther. Yea sometimes a window maketh some remember, that they haue stolen in their daies some thing out of it. Sometimes a chimney telleth the of many late drinkings, and sittings vpon by the fire. Sometimes a breadleade putteth them in remembrance of manie good mo-
 rows.

The arte of Rhetorike.

woydes, sometimes a doze, and sometymes a parler. This twoe
is places enen without Images, helpe ofte the memoze, muche
moze the shal we remember, if we haue both places and Images.

God graffe al
rebels like re
membzaunce.

But now, because I haue halfe weryed the reader with a tedious
matter, I will hartten hym againe with a merie tale. At the
tyme of rebellion in Northfolke, there was a Priest among all o-
ther, adindged to die vpon a Gibet, in a greene place, a little from
the high waie side. Thys Priest seeyng the place at his last ende,
stode a while musing with hymselfe, and saied to the companie
there. Now Layde God, what a thing is this. It comes to my re-
membzaunce now, that about .xliij. yeres passe, I was merie here
vpon this bancke, with an other prieste, and wallowing me down
vpon the Grasse, I saied these woyses: *Hæc requies mea in seculi seculi,*
hic habitabo quoniam elegi eam. The whiche Sentence beynge a Psalm
of Dauid, is nothing els in Englishe: But this is my resting place
for euer and euer, here shall be my dwelling, because I haue cho-
sen it. And now (qu he) I finde it to be ouer true, so that I thinke it
be Gods will I should die, and therefore I take it in good woithe,
and thus I desire you al to praye for me. Thus we se that the place
brought him in remembrance of a sentence, spoken 14 yeres before.

Rembzance
be thys like.

Therefore, thys knowledge is not to be neglected, no though
wee doos contempne it, yet we haue the vse of it. For, if we be
fully disposed to remember a thynge, we doe call by the memoze,
and stirre it to minde thinges like therunto As if one bee called
Mungfeld, and I feare to forget thys name. I might remember
the wing of a birde, and a grene feld to walke in. Sometimes we
remember the whole, by keepng in mynde some part of a woze.
As when one is called Crowcroste, I might by remembrance of a
Crow, the rather mind his name. Notwithstanding there be some
(among whom is Erasmus) whiche like not this arte of Memoze,
but saie it rather hindereth than helpeth a mannes witte. And yet
Tullie the greatest Oratour among the Romaines, did well al-
lowe it, and proued it good by a naturall reason. For where as
we knowe some thinges (saith he) onely by vnderstandng, and
some by the sense of seeyng, those we keepe best in oure myndes,
whiche we knowe by sight, and haue marked with oure eyes.

As

As for example. When I see a Lion, the Image thereof abideth faster in my minde, then if I should heare some report made of a Lion. Among all the senses, the eye sight is most quicke, and contenteth the impression of things moze assuredlie, then any of the other senses doe. And the rather when a manne both heareth and seeth a thing (as by artificiall memorie, he doeth almost le things lively) he doeth remember it muche the better. The sight printeth things in a mans memorie, as a seale doeth printe a mans name in waxe. And therefore, heretofore Images were sette up for remembrance of saintes, to be laie mennes bookes, that the rather by seying the pictures of suche men, they might be stirred to followe their good living. The whiche surely had been well dooen, if God had not forbidden it. But seying things muste bee dooen, not of a good intent, but often as God hath commaunded, it is well dooen, that such goods are cleane taken out of the church. Spary for this purpose, wherof wee now write, that would have served galle well. Thus the arte is thus tolde, but the practise of it is all. And therefore, if one desire to excel herein, let him take paines to gather bys places together, and keepe them well in remembrance, proving by halfe a score, how he shal be able to vse a C. And no doubt, but time and exercise shall make hym perfect. For the best art of memorie that can be, is to heare muche, to speake muche, to reade muche, and to write muche. And exercise it is that doeth all, when we have saied all that ever we can.

Of Pronunciation.

Pronunciation is an apt ordering, both of the voyces, continuance, & all the whole body, according to the worthines of suche wordes & matter, as by speeches are declared. The vse herof is such, for any one that liketh to have praise, for telling his tale in open assembly, that hauing a good tongue, and a comelie countenance, he shall be thought to passe all order, that haue the like brutenesse: though they haue muche better learning. The tongue giueth a comelie grace to every matter, and beautifieth the cause in like maner: as a sweete sounding Lute, muche setteth forth a meane deuised Ballade. As the sounde of a good instrumente, stirreth the hearers, and moueth muche

Attendance,
what it is.

delite

The arte of Rhetorike.

*Demosthenes
sayng of pro-
nunciation.*

Aeschines.

delites so a cleare soundyng voice, comforteth mucheoure desolate eares, with muche sweete melodie, and canseth vs to aliove the matter, rather for the reporters sake, than the reporter, for the matters sake. Demosthenes therefore, that famous Orator, being asked what was the chiefest point in all oratorie, gave the chief and onely piasse to Pronunciation: being demanded, what was the second, and the .ij. he still made answer, Pronunciation, & would make none other answer, till he left asking: declaring hereby, that arte without utteraunce can doe nothing, utteraunce without arte, can do right much. And no doubt, that ma is in outward appaurance: halfe a good clarke, that hath a cleane tongue, and a comly gesture of his body. Aeschines likewise being banished his Countre thpongh Demosthenes, when he had red to the Rodia his oration, and Demosthenes answer thereunto, by sayce whereof he was banished, and all they marvelled muche, at the excellencie of the same: then (quod Aeschines) you would have marvelled muche more, if you had heard hymself speake it. Thus being cast in miserie, and banished for ever, he coulde not but give suche greate reporte of his moste deadly and mortall enemies.

P The parties of Pronunciation.
Pronunciation, standeth partlye in fashioning the tongue, and partlye in framing the gesture. The tongue or voice, is piasse mozt by, if the utteraunce be audible, strong, and easie, and apt to order as we list. Therefore, they that minde to get piasse, in telling their minde in open audience, must at the firste begynnyng, speake somewhat softlye, bis mete pausing, and being somewhat heated, rise with their voice, as the time and cause shal best requyre. They that have no good voices by nature, or can not well utter their wordes, must seeke for help elsewhere. Exercise of the body, fasting, moderation in meate and drinke, gaping wide, or singing plain song, and counterfeiting those that do speake distinctly, helpe muche to have a good deliverance. Demosthenes being not able to pronounce the firste letter of that Arte, whiche he professed, but would saye, for, Rhetorike, Letolike, used to put little stones under his tong, and so pronounced, whereby he spake at length so plainly, as any manne in the world could doe.

Spull.

Spusicians in Englade haue vsed, to put gaggcs in childes mon-
 thes, that thei might ppronounce distinctly, but now with the losse &
 lacke of Spusicke, the loue also is gone of bringyng vp chyldzen to
 speake plainly. Some there bee that either naturally, or through
 folie haue suche euill voices, and suche lacke of vtterance, and
 suche euill gestures, that it muche defaceth all their doyngees. One
 ppyes out his woozdes so small, through defaulte of hys winde
 pipe, that ye would thinke he whistled. An other is hoarse in hys
 throte, that a man would thinke, he came lately from scouring of
 harness. An other speaks, as though he had plumes in his mouth.
 And other speaks in his throte, as though he a good Ale crumme
 flacke talle. An other rattles his woozdes. An other chopps his
 woozdes. An other speaks, as though his woozdes had neede to bee
 heaued out with leauers. An other speaks, as though his woozdes
 should be twieghed in a balance. An other gapes to fetch winde
 at every thirde woozde. This man barks out his English as a
 thymlike, with y laie, and thou laue. An other speaks so finely,
 as though he were brought vp in a Ladies Chäber. As y knewe
 a pcell that was as nice as a Gunnes Henne, when he would say
 Passe, he would neuer saie Dominus vobiscum, but Dominus
 vobicum. In like manner as some now will saie the commendementes
 of God, blacke Teller, for Comandementes, and blacke
 helmet. Some blowe at their nostrilles. Some sighes out their
 woozdes. Some singes their sentences. Some laughs altogether,
 whē thei speake to any body. Some gruntes like a hogge. Some
 cackles like a henne, as a Jacke Daine. Some speaks as though
 thei should tell a tale in their sene. Some cries out so loude, that
 thei would make a mānes eares ake to heare the. Some coughes
 at every woozde. Some hemmes it out. Some spittes fire, they
 talke so hotely. Some makes a tye mouth, and so thei weeste out
 their woozdes. Some whines like a Pigge. Some suppes their
 woozdes vp, as a poore man doth his potage. Some noddcs their
 hedde at every sentence. An other winkes with one eye, and some
 with both. This man frowne thalwaies whē he speaks. An other
 lokes euer as though he were mad. Some can not speake but thei
 must go by y downe, or at the least be stirring their sete, as though
 they

Faultes in
 Pronouncing.

thei stode in a cackering Boate. An other will play with his cappe in his hand, and so tell his tale. Some when thei speake in a great compaignie, will looke all one waie, as I knowe a reader in my daies, who looked in like sort, when he rebde to scholers, whom one thought to disapointe of suche his constant lookes: and thei for againe the next daie, he painted the Devill with hoznes vpon his hedde, in the selfe same place, wher the Reader was wont alwaies to looke, the whiche strange monster, when the Reader sawe, he was halfe abashed, and tournd his face an other waie. Some pokes vpon the ground, as though they sought for pinnes. Tullie tolles of one Theophrastus Tauriscus, who is saied to be clatme arise veries. Some swellles in the face, and fillles their cheekes full of winde, as though thei would blowe out the wordes. Some settes forth thei lippes, two inches good beyonde thei teeth: Some talke as though their tongue wente of patines. Some shrikes all their teeth. Some speakes in their teeth altogether. Some lettes their wordes fall in their lippes, scant opening them when thei speake. There are a thousande suche faulter among men, bothe for their speache, and also for their gesture, the whiche if in their younge yeres they bee not remedied, they will hardly be forgotte, when they come to mannes state. But the rather that these faulter maie bee redressed: I haue partly declared heretofore, the right vse of utterance, and now I minde by Gods help, to shewe the right vse of gesture.

Gesture.
What it is.

Gesture is a certain comely moderation of the countenance, and all other partes of mannes bodie, aplice agreying to those thinges, whiche are spoken. That if we shall speake in a pleasant matter, it is meete that the looke also shoulde bee thereof full, and all the gesture stirring thereafter. The hedde to be holden vpright, the forehead without frowning, the browes without bendynge, the nose without blotynge, the eyes quick and pleasant, the lippes not layed out, the teeth without grinding, the armes not muche caste abroad, but comely sette out, as tyme, and cause shall best require: the handes sometymes opened, and sometymes holden together, the fingers pointing,

tyng, the hēaste laid out, and the whole bodie stirring altogether, with a semelle moderation. By the whiche behaviour of our bodie, after suche a soyle, we shall not onely delite menne with the sight, but perswade them the rather the truthe of our cause.

Q. Hortentius had suche delite to his comelle gesture, and had suche grace in that behalfe: that I doubt whether men had a greater desire to se hym, then they had to heare hym. His countenance so wel agreed with his wordes, and his wordes were so mete for his countenance, that not onely he did please the iudgements of his hearers, and contented their minde: but also he pleased their eyes, and delighted their eares, so muche as could be wished.

Tullie saith well: The gesture of manne, is the speache of his bodie, and therfore reason it is, that like as the speache must agree to the matter, so must also the gesture agree to the mynde, for the eyes are not given to manne onely to see, but also to heare, and set forth the meaning of his mynde, even as unto a Boie, are given bysselles: To a Lion, the taile: to a Boole, his eares: whereby their inclinations and sodaine affections are sore espied. When we see a manne looke redde in the eyes, bys browes bente, bys teethe biting his upper lippe, we iudge that he is out of patience. Therefore as we ought to have good regards, for the utteraunce of our wordes, so we ought to take hede that our gesture be comely, the whiche both beeyng well observed, shall increase fame, and gette estimation vniuersallie.

But here an ende. And now as my will hath been earnest, so doe my best: so I wishe that my paines: maye bee taken thereafter. And yet what needes wishing, seeing the good will not speake euill: and the wicked cannot speake well.

Therefore beinge stated vpon the good, and assured of their gentle beeyng with me: I feare none, because I stande vpon a saufe grounde.

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